

Volume XXXVII

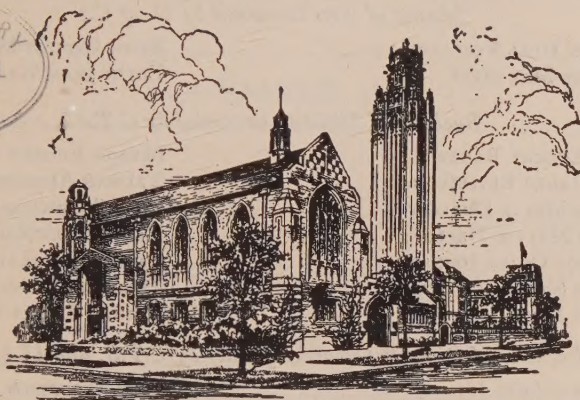
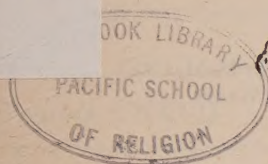
NOVEMBER 1947

Number 4

The Chicago Theological Seminary

REGISTER

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Alumni Notes, Book Reviews, and
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COMMENCEMENT, 1947

The Eighty-ninth Commencement at C.T.S., June 12, 1947, preceded by the Annual Meeting of the Board of Directors, was notable for:

1. Announcement of the election of Harold B. West, Indianapolis, Indiana, to the Board of Directors.
2. Mention of the action of the La Grange, Illinois, Congregational Church in establishing an annual fund of \$400 for the theological training of a college graduate.
3. Reference to the Inter-Seminary Theological Conference at Miami University, Oxford, Ohio, attended by 1,200 theological students, C.T.S. being represented by three of the faculty and twenty-five students.
4. Conferring of degrees upon the following candidates:

Master of Arts (awarded by U. of C.)

KATHRYN DEAL FERGUSON
MARJORIE MAE HYER

RUTH EVELYN McMASTER
EDITH JEAN WERTS

Bachelor of Divinity (awarded by C.T.S.)

ELMER EUGENE BAKER
JOSEPH JAMES BEVILACQUA
HOWARD MERLE DORSETT
ORVILLE MELVIN HEPLER
LAWRENCE OSCAR JOHNSON
WILLIAM NEWHALL LOVELL
ALPHEUS MORGAN LUSK

MYRON EUGENE MECKEL
TRUMAN ALDRICH MORRISON
CLAY SHERWOOD PALMER
HARRY ELLWOOD PHILO
HOWARD EUGENE SPRAGG
THEODORE HENRY VOTH
SAMUEL BERNIS WENGER

Bachelor of Divinity (awarded jointly by C.T.S. and U. of C.)

FRED BERTHOLD, JR.
JAMES DOIG BOYACK
RALPH ROSENDAHL BOYER
DEWITT JOSEPH BRADY
ROBERT TREDWAY CLARK
JOHN GUSTAV DECKER
HIRAM ROBERT GEMMER

EARL WOODROW ISBELL
SHELBY JASON LIGHT
JO BOB MEYNERS
ROBERT SIMON NIEHAUS
JOHN SANFORD QUEEN
HARALD ARNE REITAN
SAMUEL DOWSE ROBBINS

ARVEL MERYL STEECE

WORLD CHURCH FELLOWS

1946-1947

GEORGE RENTON BROWN
FREDERICK JAMES HOLLEY
ROBERT RIEDEL (Winter Quarter)
WILLEM F. ZUURDEEG (Winter Quarter)

Scotland
England
Switzerland
Holland

1947-1948

TORGNY BOHLIN
RONALD GOLDMAN
BIRGER MATHISEN
P'ANG CHIH K'UN
A. S. SAVARIRAYAN

Sweden
England
Norway
China
India

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary REGISTER

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

(*Advisory Committee: A. C. McGIFFERT, JR., A. N. WILDER, D. D. WILLIAMS*)

VOLUME XXXVII

NOVEMBER 1947

NUMBER 4

AFTER THIRTY-SIX YEARS AS A MINISTER IN CHICAGO

By CHARLES W. GILKEY

[*Dr. Gilkey, pastor of the Hyde Park Baptist Church (1910-28) and Dean of the Rockefeller Memorial Chapel of the University (1928-47), needs no introduction to our alumni, to whom he has been an inspiring friend through the years.*]

ON DECEMBER 1, 1910, as a New England bachelor of twenty-eight fresh from his theological studies, I became the minister of the Hyde Park Baptist Church on the South Side of Chicago. Having spent my entire active ministry of nearly thirty-seven years in that same community, almost evenly divided between that pastorate and the deanship of the University of Chicago Chapel, and having retired now under the rules of the University at sixty-five, I find it hard to realize that I have been a member of that church through half its entire history and even harder to persuade myself that I have been a neighbor of the University for two-thirds of its history.

I remember vividly a walk that I took

alone through the neighborhood in the fall of 1910 on my first visit to Chicago, before the church had decided to risk a call to so young and inexperienced a minister, not yet ordained. The trees on the Midway which now provide substantial shade against the summer sun looked like saplings recently set out. The present site of the Chicago Theological Seminary was occupied by four private dwellings, and the old Quadrangle Club was on the corner across Fifty-eighth Street where the Oriental Museum now stands. The houses on Woodlawn and University avenues, so many of which have now passed into the possession of fraternities and other organized groups, were almost entirely private homes occupied by professors or officers of the University or by long-time

residents of Hyde Park. Among these old families were many of the most substantial supporters of the neighborhood churches; and one of the changes between 1910 and 1947 most obvious to a minister is that—with notable and valuable exceptions—so many of the children of these families have moved to the suburbs or have not continued their parents' interest in and support of the local churches.

These changes in the immediate neighborhood of the University have been paralleled if not accentuated in Hyde Park as a whole. In 1910 a substantial proportion of its residents still lived in single houses or at least in two- or three-apartment structures. The great apartment buildings, for rental or cooperatively owned, housing scores of families, have mostly come since then—as have the large apartment hotels east of the Illinois Central tracks, which have so markedly affected the character of the community. The inevitable result has been not only a great increase in the population of Hyde Park but an even greater increase in its transiency and a steadily shortening period of residence for most of its people.

These changes have deeply affected the life and work of the neighborhood churches. Most of them have found their larger contributors moving away or passing away, without being replaced by others on the same scale; as a result, the support of these churches is now being carried by a larger number of moderate and smaller contributions. In the earlier years of my own pastorate church people of ability and means were moving to Hyde Park to be near the University in what was still a rising tide; and our church was steadily enlarged and strengthened by their accession. But already in my time this tide—especially among young married couples who wanted to bring up their families in a house and yard of their own instead of in a crowded city apartment—

had turned toward the outlying suburbs; and suburban churches all around Chicago have since been reinforced by couples whom I had married in Hyde Park or had enlisted in our church enterprises there. Twenty years ago a third of our members were changing their addresses each year, and so many of them were moving away that, to gain one hundred members, we had to take in two hundred. These trends have continued or increased in the last two decades, and local pastors now report that in the face of such transiency more effort is necessary to enlist new members than at any earlier time.

Yet, in spite of these changes and increased difficulties, practically all the neighborhood churches are still carrying on as they did when I first knew them in 1910—and some of them with even greater effectiveness. Dean Willard L. Sperry, in an article some years ago on the American churches, pointed out that in the neighborhood in Boston where he had once been a pastor, most of the stores and many of the commercial establishments had in the interval changed hands or moved but that the local churches were all of them still doing business at the old stand. This tenacity of the parish church in the face of changing conditions is hardly less evident in Hyde Park. Of course, it must be recognized that the general type of the neighborhood has been stabilized over the last half-century by the presence of the University of Chicago and that, in many other parts of the city which have lacked such an "anchor" and changed far more radically, the Protestant churches especially have not been able to maintain themselves. But when this inconspicuous yet very large contribution of the University to the stability of the churches of Hyde Park has been frankly recognized, it is significant to note, in contrast with the churches, how few of the names of business firms that I found in 1910—Eg-

gers' and Wolf's and Parker's and Watson's on Fifty-fifth Street, Woodworth's on Fifty-seventh—are still familiar to residents of the neighborhood today. Like the apartment houses, most of the store space on both Fifty-fifth and Fifty-seventh streets has changed tenants not once or twice only but many times.

I

Having served a parish church during the first half of my residence in Hyde Park and the University during the second half, I have been involved from both sides in the relationships between the University and the neighborhood churches. The University has stabilized the community sufficiently to make it possible for the Protestant churches to maintain themselves and, in some cases or at certain periods, to grow; it has also drawn to the neighborhood a type of resident, especially in the membership of its own faculty and administrative personnel, who has provided the churches with some of their strongest lay leadership. To be sure, the proportion of professors and their families in the membership of the churches of Hyde Park is not so large nor so dominating as is often supposed. A careful study of the membership lists of these churches a few years ago seemed to show that only about half as large a proportion of the residents of Hyde Park are members of the local institutions of organized religion as is the case in the nation as a whole and that only about half as many faculty folk appear on these local membership lists as is the proportion of such membership among the residents of the community as a whole. But anyone familiar with the history of these churches during the half-century since the founding of the University knows how outstanding in quality, devotion, and influence, even when their numbers have been small, have been the professors and hardly less the employees of

the University who have taken an active part in the life of the local churches.

Not until I became Dean of the University Chapel, however, did I discover the variety and the value of the contributions which meanwhile the churches have been making to the life of the University. Most of them (doubtless under the leadership of their own University group) have offered to the members and graduates of the University a type of forward-looking religious thinking, of practical and broadly cooperative community service, and of religious training for their children and young people which has led many University people who have left our community to lament the ensuing loss in their religious life and church relationships. The neighborhood churches—notably the First Presbyterian—have steadily supplied from their young people who have entered the University a succession of outstanding leaders for student religious groups on the quadrangles. Without the strong support of these churches and their ministers, as well as of their national church boards of education, our campus Interchurch Council and the Chapel House at 5810 Woodlawn Avenue, which the hundreds of students active in its dozen denominational groups use so incessantly, would never have come into being. This House belongs to the University and is maintained jointly by the University and the Interchurch Council as a headquarters for Protestant students. The Hillel Foundation (Jewish) and the Calvert Club (Roman Catholic) own and maintain similar headquarters near the quadrangles for their own students. The steadily increasing cooperation between the University and all these religious auspices is symbolized in the community Good Friday service, in which all the Protestant churches join, and even more in the community Thanksgiving Day service, in which the Jewish temples share

as heartily as the Protestant churches. Both these services are now regularly held in the University Chapel.

II

The changes which I have noted since 1910 in the life of the Hyde Park community have gone deeper, however, than the increases and shifts in its population and the closer cooperation between its educational and religious agencies. Some of them reflect changes in the American habit and way of life during my own generation, especially in the larger metropolitan centers. It is my definite impression, though I do not have figures to prove it in the case of the local churches, that the habit of church attendance in our community has declined during the last third of a century not only relatively to the greatly increased population but absolutely as well in spite of that increase—and most of all in its regularity. I suspect that this reflects a widespread trend throughout the North, especially in urban centers, which contrasts sharply with the continuing habit of church attendance both in the South and in Canada. Certainly the use of Sunday not only for recreations such as golf and motoring but even more for social entertaining has greatly increased during my time in Hyde Park; and the regular habit of church attendance, even on the part of those who still go occasionally, seems to me much less in evidence than it was thirty-five years ago.

In the case of the University Chapel we do have some interesting figures on this point. The attendance at the Sunday morning service there has been carefully counted and recorded ever since its dedication in 1928. The relevance of these figures is increased by the fact that the preaching throughout these nineteen years has been done chiefly by the best preachers available from all the leading Christian communions—the Dean of the

Chapel has never preached oftener than once a month. There continue to be Sundays when the Chapel is crowded to hear some favorite speaker like Fosdick or Niebuhr or our own Chancellor Hutchins; but the average attendance now runs from two hundred and fifty to three hundred less than it did ten years ago.

To those of us who are more concerned about the attitudes and habits of the rising than of the passing generation, there is another aspect of these figures that is much more significant and encouraging than their slowly declining total. There is unanimous agreement among those who are most familiar with the makeup of the Chapel congregations, notably the student ushers and the janitors who have served the Chapel for many years, that, while the average total attendance has been slowly declining, the proportion of students in it has been steadily increasing and is now larger than at any time since the Chapel was dedicated in 1928 and probably than at any time in the history of the University. This estimate seemed to be confirmed by the results of a census taken a few years ago, in conjunction with the neighborhood churches, on three Sunday mornings, one in each quarter. The coverage secured was about 95 per cent, larger than for any other congregation in the community. As might be expected, the average age at the Chapel was decades younger than elsewhere. But the most interesting figure was one which indicated that, on those three Sundays at least, an average of one-third of the congregation were students in the University, with one-half of those attending having some connection with the University—as faculty or employees or alumni if not students. Both these fractions exceeded most previous estimates. Of the other half of the congregation, much the largest part had some church connection in Chicago, and the proportion of visitors from out of the

city (which is always largest in the Summer Quarter, when no census was taken), was in the other three quarters much less than was generally expected. All this seems to confirm the impression of this minister across his thirty-six years of observation that church attendance with most people is largely and increasingly a matter of personal habit which some folk keep up and others give up—or never acquire.

This impression sheds some light on one of the many paradoxical facts about the University of Chicago—in common with most large metropolitan universities. A considerable proportion of its students, as of its faculty, never enter the Chapel from one year to the next, except perhaps at Convocation time; and some at least of its students have never been inside the Chapel until they come there to receive their diplomas. Naturally these members of the University tell their friends that “nobody goes to Chapel.” Meanwhile nearly a hundred students carry some definite responsibility in the service every Sunday morning as members of the choir, as ushers, or as reader of the lesson. The choir and the ushers were formerly paid for their services, but for several years now their cooperation has been voluntary. Of the still larger number of students in the average congregation, a large proportion are among the more than a thousand students closely affiliated with one or another of the organized Protestant religious groups, the relationship of which to the Chapel services has grown more and more interdependent. This same sharp contrast in religious habits and attitudes would hold to a considerable degree among the residents of Hyde Park in their relation to the organized religious life of the community.

III

When I was ordained to the ministry in 1910, it had already become my explicit

hope and prayer that I might live to see the realization of some much larger measure of Christian unity and that any church which I might serve would make some small contribution toward it. The history of that hope through thirty-seven tragic years now seems to me to reveal something of God's characteristic ways with men. I shall not live to see any large institutional fulfilment of that youthful hope—in the United States at least. But within fifteen years the Baptist church I first served had voted unanimously to become a completely open-membership church; and about one-third of its present membership, including its senior minister, came to it from churches other than Baptist. The work and worship of the University Chapel for the last nineteen years now seem to me even more symbolic and prophetic in this regard. And far more significant than any such purely local developments is the emergence during the same war-scourged period of what the whole Christian world has not only called but experienced as “the ecumenical movement.” Archbishop Temple has pointed out that this has been given to our storm-swept generation, not as the result of any human planning or foresight but rather as the working of God through seeds planted in the missionary movement of the nineteenth century and matured among the agonies and challenge of the two most destructive wars in human history. So, for individuals and generations alike, God fulfils, not the hopes and prayers of our immature asking, but something other, longer-ranged, more costly, and more nearly in line with his own greater purposes.

It would be doubtful wisdom, within the limits of this article, to attempt a review of the changes in theological concern and conviction which these thirty-six years have brought to so many of us—especially when most of my readers have

lived and worked through part at least of the same period and process. My ministry began among the optimisms and complacencies of what H. S. Canby has aptly called "the age of confidence," when we were mostly concerned about theological enlightenment. It draws toward its close in a tragic time when we are asking whether our civilization, and perhaps the race itself, is like Saul to perish upon its own sword; when we have begun to sense once more our human need of transformation and redemption. I have been in a position to watch the widespread tendency in each rising generation to swing like a pendulum in reaction against the creeds in which it was reared, whether of a literalistic orthodoxy or of a superficial and sterile liberalism—and to underestimate both the values and the costs of their fathers' hard-won insight and faith. The church of which we were so critical in the days of our adolescent individualism, justifying it then by some unhistorical "social contract" theory of its function, has become to our maturer experience, with all its faults and failures, not only the prior historic fact antecedent to our New Testament and the transmission to us of the gospel of Jesus Christ but, under God, the parent of our own Christian faith and the custodian of humanity's best hope. The witness of the "ecumenical church" to its agelong gospel of the purposes and love of God revealed in Christ, needing restatement in the language and rediscovery in the experience of every generation, finds us, like our fathers and our children, listening and responding in humility and self-dedication.

Meanwhile, as a minister in one Chicago community for thirty-six years, I have watched the Protestant churches draw closer together not only in neighborhood council and city-wide federation but in mutual acquaintance and cooperation. In our own Hyde Park community I have

watched this sense of spiritual fellowship widen within the last ten years to include all the Jewish temples in deepening understanding and appreciation of our large common heritage and begin to reach out toward the Negro churches of the South Side. The paradoxical and humbling fact, however, is that side by side with these great gains in neighborly human relationships based on religious convictions, with their hope and promise for the future of American democracy, racial prejudice and tension have also increased in our community and are now more in evidence than at any time since I came to live there.

Chicago church folk in 1910 were still telling about the great days of the closing nineteenth century, when famous preachers like Lorimer and Henson and Gunsaulus were speaking from "big pulpits" to crowded congregations. That tradition of great preaching has been more than maintained in the twentieth century by Ernest Tittle in Evanston. But God does not give many preachers of that stature to any one community or, indeed, to any one generation. In my time the work and witness of the church in and around Chicago has been chiefly carried forward by scores of less widely known ministers who through changing and difficult times have been devoted pastors and church builders; who, in the face of the self-centeredness, the self-adulation, the provincial suspiciousness, and the cynicism provided seven days in the week for Chicago's breakfast table by its powerful pagan press, have kept before the conscience of the community as well as of its individual citizens the ancient question: What shall it profit a man, or a city, or a nation to gain the whole world and lose its own soul? These parish ministers, and the churches they have led, have learned to work together and to face the whole task of the whole church in the whole world, as apparently their predecessors failed to do.

Parish ministry seems to me now more important and more rewarding, even if more difficult, than when I gave my own youth to it. As to its challenge, my thirty-six years as a minister in Chicago have often recalled to me the prophetic words of the

Scottish churchman Marcus Dods at the end of the nineteenth century: "I do not envy those who will carry the banner of Christianity in the twentieth century. . . . Yes, perhaps I do—but it will be a stiff fight."

CHRISTIANITY AROUND THE WORLD

I. HAWAII—FIRST FRUITS OF AMERICAN MISSIONS

By ALLEN HACKETT

[The author, a graduate of Williams College and Union Theological Seminary, taught in the Taft School, Connecticut, and held pastorates at Fulton, New York, and Stamford, Connecticut, before going to his present charge, Central Union Church, Honolulu.]

HAWAII is a mission field swung full circle; a Christian area where Christianity is being re-introduced; a notably successful experiment in interracialism, minus the Negro race; a mission-sending and a mission-receiving zone; a stronghold of religiously motivated capitalism, now shaken by a truculent labor movement; a basically Protestant field, with an ably manned Catholic program. Hawaii has a predominantly Christian population, with a widespread Buddhist minority. Hawaii was the only American Territory actually attacked during the war, and its normal life was enriched and distorted by the prolonged presence of hundreds of thousands of soldiers and sailors. Therefore, the form which Christianity takes in Hawaii is the resultant of many forces. And we who are taking part in the religious life of these Islands have a feeling that it may be not only a resultant but in itself a force in the ecumenical church.

The history of Hawaiian Christianity reads like the Book of Acts. The romance of the Williamstown haystack is in the

magnificent dream: "We can do it if we will." Moreover, its rich tapestry weaves together the color of Polynesia, the lore of the sea, the simplicity of the New England meeting-house, and the courage of the frontier. Since the history of Christianity in Hawaii has largely determined the character of religion in the Islands at the present time, let us look at some of the crucial scenes.

Two years after the Declaration of Independence was signed, the first sustained contact between the Sandwich Islands and Western civilizations began. Captain James Cook "discovered" the island chain, where one solitary Spaniard had touched before. The first encounter with the natives was friendly, but on his second visit, while he was attempting to take a hostage among the Hawaiians, Captain Cook was killed. Nevertheless, ships began to touch the Islands. A civilization that went back to the century of the Battle of Hastings was beginning to feel outside influences.

In the year 1808 a Hawaiian lad who was destined to be a priest in his native

religion swam out to a whaling ship at Napoopoo, on the west side of the "Big Island" of Hawaii, and asked the captain to take him aboard as a cabin boy. Two other Hawaiian lads had joined the ship before, and Captain Brintnal, of New Haven, Connecticut, was not averse to a third. So Henry Opukahaia sailed to America, learning some English and some Christianity from the captain and the crew. When the voyage ended, Captain Brintnal took the lad to his home in New Haven. But he prized these weeks for family reunions and left Henry on his own. One evening Henry wandered over to the campus of Yale College and sat on the step of one of the new buildings. He was weeping softly when Samuel Mills came by. Mills asked why he was crying, and Henry answered that "nobody gave him learning."

The students took Henry in hand, and he learned—learned so well that, when he pleaded with the church people of New England to send missionaries to his native Sandwich Islands, they could not say him nay. But Henry caught typhus and died in 1818 at Cornwall, Connecticut. His grave there is often covered to this day with fresh-cut flowers or with Hawaiian leis.

Not long after Gordon Hall had set out for India, and Adoniram Judson for Burma, a little band of seventeen set sail in the "Thaddeus" for Hawaii. There were two ministers, Asa Thurston and Hiram Bingham, recent graduates of Andover Seminary, with their brides. There were two teachers, a doctor, a farmer, and a printer. The plan was to make a broadside attack through economics and learning as well as through preaching. In short, it was to implant a Christian civilization. And, to an amazing extent, their aim was fulfilled.

Christianity got off to a running start in Hawaii because the ancient religion was

falling of its own weight. King Kamehameha had unified the Islands into one realm and had died at the height of his glory. His successor broke the ancient taboos (against bananas and against eating with the women) while the missionaries were sailing around the Horn. Thus there was a spiritual vacuum when Christianity came with its virile, positive message and its single allegiance.

Seldom in the history of Christianity has the Gospel made a more sweeping conquest. The missionaries were hardy men and women with the spirit that tamed New England rocky soil to make it yield corn and delphinium. They were the distant cousins of the men who built and sailed the whalers and clipper ships. They were the direct heirs of the Pilgrims. The missionaries and their wives founded schools; the missionaries designed buildings, taught the natives how to peg the frames together, and inspired the chiefs to work like the common people. They made cement out of coral—as the Seabees were to do a century and quarter later. They cut coral blocks for building. They were hardy, frugal, bold, determined; they were men of large designs and warm piety. And their stamp is deep and sure on the life of the Islands today.

They succeeded beyond their fondest hopes. In the year 1838 in Hilo, Titus Coan and Lorenzo Lyons were stirring congregations of four and five thousand. Queen Kapiolani marched down to the fire pit of Kilauea, singing a Christian hymn and refusing to throw in the offering of ohelo berries which would ward off death at the hands of the outraged goddess Pele. And in 1852 Hiram Bingham, Jr., and Samuel Kakela (a native Hawaiian convert) set out as missionaries to Micronesia. Shortly thereafter the "Morning Stars" began to ply the South Pacific, making Honolulu their home port. In one short generation Hawaii had become a

mission-sending as well as a mission-receiving country. And about this same time the American Board in Boston felt that from then on the missionaries could support themselves.

But the success of the mission took an unexpected turn. It will be remembered that the first company included a farmer and that the aim was not only to preach Christianity but to implant a "Christian civilization." To New England farm boys this meant agriculture. The farm boys discovered that the lava soil of Hawaii would grow two crops better than anything else—sugar and pineapple. Large grants from the kings were planted to sugar, the original idea being that the Hawaiians would find in the fruits of their industry the economic basis of the good life. The plantations were begun. But two unanticipated things happened. First, disease took a fantastic toll among the Hawaiian people. (White men's diseases such as measles and chicken pox were fatal, because no immunity had been built up.) Second, the Hawaiian temperament proved allergic to the regimentation involved. The net result was that the Hawaiians largely by-passed the plantations in favor of their native (and far more arduous) craft of fishing!

Meanwhile, however, the plantations had been planted, sugar mills had begun to send dark plumes into the clear blue Hawaiian sky, and customers in California were grateful that sugar and fresh fruit did not have to come by ox cart. Concurrently, the American Board had told the missionaries: "You're on your own!" What to do? Fields under cultivation, markets ready, necessity at the door, and labor short—that was the dilemma. You know the answer they found: the Orient.

Chinese coolies came in to till the fields. In a generation or so they worked themselves out of the fields and into the cities,

as small storekeepers, clerks, teachers. In two or three more decades the Japanese workers came, and many sent home to Japan for their "picture brides." When they too worked their way into clerical and professional posts, the Filipinos were invited, and they are now in the vast majority on the plantations. A goodly group of Portuguese came in as overseers, many of them Protestant. The mingling of these diverse strains, with Hawaiian and Caucasian liberally interspersed, produced the unique racial character of which we spoke at the beginning. The early necessity of regulating all life for the well-being of laborers fresh from the Orient accounts for the "Christian capitalism" to which we referred. A more democratic pattern is now emerging, but not without struggle.

The missionary consequences of this economic development are profound. Each new group of workers to come to the Islands brought its own religion. Each new group presented a fresh field for foreign missions right on the doorstep. The early church calendars of the Central Union Church in Honolulu, which the New England missionaries had founded for their own families, included not only morning and evening worship, Sunday school, and a youth group but also "Chinese Sunday School," "Japanese Sunday School," and "Portuguese Sunday School." Those Sunday schools (and others) came of age and became churches, and those churches in turn now support missions and send young men into the ministry and delegates to Oslo. Their leadership in the last generation has been distinctly more conservative than that of the Caucasian churches. Today their ministers are graduates of Chicago, Yale, Union, and Pacific School of Religion, to mention but a few, and men as keen and as capable as the best mainland leaders of their generation.

Today the "racial church" pattern is under keen scrutiny, along with the Caucasian leadership that has been a tradition since the missionaries first came. Twenty-five years ago the late Norman C. Schenck and Galen Weaver dreamed up the "Church of the Crossroads." This was to be a pioneer church, pointing the way to Christian interracial fellowship proportionate to the Island population. But now all the churches of the Islands have become interracial in a measure. The Hawaiian churches and the Filipino churches are the least hospitable to this idea—the earliest and the latest comers. The reason for this is not far to seek. In both cases religion is identified with patriotism. In the one case precious memories, and in the other glowing hopes, have taken shape within the church. The Hawaiians say bitterly: "They have taken away our land. But they cannot take away our religion." The Filipinos celebrate Rizal Day as we do Thanksgiving! Despite these checks, the interracial pattern is making steady headway. Our Central Union weekday preschool has about 45 per cent non-Caucasian students; our church school, about 25 per cent; and our morning congregation, between 5 and 10 per cent. And our situation is merely typical.

Denominationally, the Congregationalists have about half the Protestant churches and ministers in the Islands. Only the Congregational work is com-

pletely supported by Island resources, though aided churches receive almost \$100,000 per year from mission-minded donors who feel a keen sense of stewardship. The Episcopalians have a dynamic leadership and a strong program of schools and institutions. The Methodists are making great strides, especially in youth work, and have a distinguished group of pastors. The Southern Baptists are moving ahead aggressively. The interdenominational spirit is strong and clear, and in such projects as entertaining missionaries who stop off at Honolulu the Seventh Day Adventists and the Assemblies of God will be found in the same motorcade with the Congregationalists and the Methodists.

The contribution, then, which Hawaiian Christianity can make to the world stream of Christianity lies in these factors: A long and, on the whole, successful effort to saturate a given civilization with the Christian spirit; a long and distinctly successful experience of interracial living, infused with the Christian spirit; a missionary zeal that remembers in gratitude and gives in proportion as it has received; and a fresh and vigorous leadership drawn from "younger churches" that are oriental in background but American in training and culture. Hawaii, first field to be won by American missions, now offers a rich and varied Christian life to the world church.

II. REPORT FROM TURKEY

By YOSHIO FUKUYAMA

[After graduating from Doane College, Mr. Fukuyama took two years at C.T.S. and then accepted a three-year teaching appointment in the American School, Talas-Kayseri, Turkey.]

THE Turkey Mission of the American Board occupies a unique place in the story of modern Christian missions. It began in 1820 when Pliny Fisk and Levi Parsons reached Smyrna, followed by Eli Smith and H. G. O. Dwight, who toured the interior of Asia Minor, and William Goodell, who established the first permanent station in Constantinople. At the outset the Turkey Mission, or what was then the mission to the Ottoman Empire, was confined largely to work among the Christian minorities living under the authority of the sultan and among the Jews in Constantinople and Smyrna, with almost no active proselytizing of the Ottoman Turk, whose Koranic mandate exacted his life for changing his faith.

Until the first World War the activities of the American Board consisted of work with Greek and Armenian Christians. In the latter case the old Gregorian Church (which traces its ancestry to Gregory the Illuminator in the third century), reactionary and spiritually demoralized, failed to make an impact on the Moslem, and it was in order to cleanse and revitalize the existing church that the early American missionaries went to work. In the early years the Armenian patriarch worked co-operatively with the missionaries, but the advent of a reactionary patriarch led to persecution of all Armenians pursuing individual study of the Bible and in any way showing contact with the Americans. In 1846, after some years of intense persecution by the Armenian patriarchate,

the body of liberalized Armenians organized an "evangelical community," to take form as the First Evangelical Armenian Church of Constantinople. The formation of a separate religious body was not the intention of the early missionaries; their primary object was to purify and lift the existing national church. But the intensity of the persecution and the political circumstance then existing in the Ottoman Empire made the formation of a separate and politically recognized religious unit mandatory. In those days the empire consisted of a number of separate, indigenous communities with the ecclesiastical head responsible to the Sublime Porte for the conduct of its citizens. The liberalized Armenians were excommunicated from the Armenian community and hence had no status whatever within the empire. The establishment of the Armenian Evangelical Church restored the rights of citizenship to these Armenians, who were cast off from the Gregorian Church.

During this "great century" in the Turkey Mission, the Ottoman Empire itself was undergoing drastic political and religious change. As so often happens in a decadent empire, a period of reaction and turmoil set in. Western penetration in the field of science and industry began to make itself felt, and, while the Ottoman Turk desired the innovations, he feared the spiritual and social consequences of his contact with the infidel West. In 1914 Turkey allied herself with the Central Powers and for four turbulent years

watched her destiny under the German military machine. In the end she emerged a shattered and bewildered nation, labeled "the sick man of Europe." But the close of the first World War brought a new era in the Near East, and the "sick man of Europe" rose from his bed of pain and despair to new hope and vitality.

The years immediately following the Armistice were years of uncertainty and internal strife for Turkey. While the Allied Powers were dividing the spoils of war, there rose from the ruins of this fallen empire a mighty man who would determine the course of a new nation—Mustafa Kemal, a general in the Ottoman army, with European training and bearing. He took the feeble and dying forces of the old empire and brought them to the realization of a new republic and, after several years of political and military intrigue, called the first republican assembly to meet in Ankara. Six months later, on October 29, 1923, the new Turkish Republic was proclaimed and Mustafa Kemal, later to be called Atatürk, became its first president.

What Mustafa Kemal did for this young republic during the fifteen years of his presidency will go down in the history of political achievement as unique. He ruled virtually as dictator with a keen sense of destiny and national integrity. Around him, in Syria, Palestine, and Egypt, national sovereignty collapsed in favor of political mandates to the Allied Powers. Mustafa Kemal envisioned a free and progressive Turkey and, by a series of drastic social and political reforms, steered the young republic through the uncertain and painful years of birth.

Chief among these cataclysmic changes effected by the new Kemalist government was the sweeping-aside of all religious prerogatives and the abolition of the sultanate. Stringent restrictions were placed on religious affairs, and Islam lost its pri-

macy in the state. The fez and the veil, old symbols of Islam, were outlawed, and the nation embarked upon a policy of thorough secularization.

Meanwhile the American Board continued its work. World War I resulted in unprecedented starvation and disease, and missionaries gave their leadership to Near East Relief in errands of mercy. As this devastated area returned to normalcy, missionaries realized that the complexion of the nation had changed and that serious adjustments had to be made in their program. Their former association with Christian minorities aroused suspicion, and the mass deportations of the Christian communities from Anatolia brought a halt to the work of many stations. Added restrictions on religious activity in the thirties and world-wide economic depression caused missionary forces to retrench. Today, after a generation of postwar reverses, the American Board carries on a "secular" and "disinterested" mission chiefly among Turks. Four excellent schools in Istanbul, Izmir, Tarsus, and Talas serve the youth of the land; two modern hospitals in Istanbul and Gaziantep and two clinics in Adana and Talas relieve the physical sufferings of thousands; and some evangelistic work is carried on in Istanbul.

As a young tutor coming out to a boys' school in the interior of Anatolia, I was cautiously warned about the various religious restrictions and prohibitions placed upon the work. More conservative brethren found it difficult to understand why a young missionary would be eager to spend his life in a land where the Gospel could not be preached. Perhaps that is just the reason why the Turkey Mission has such a strong appeal. "By their fruits ye shall know them" is a verity that we never found truer than in this land. Our "secular," "disinterested" medical and educational mission may not add hosts

to the numerical strength of Christendom, and for this reason we may find many of our friends unwilling to provide the necessary funds to carry on our work, but our decidedly Christian influence in this stronghold of Islam goes on.

The modern, youthful Turk turns to the West and particularly America for his future. Witness, if you will, our arrival at this school of a hundred boys from all over Turkey and the enthusiasm with which they greet an American teacher. Ask any one of them why he is studying English and invariably his answer will be, "I want to go to America!" Popular in the recreational life of these boys is the American motion picture, and, though they may not understand the words, they will willingly sing "Deep in the Heart of Texas" or "Lay That Pistol Down," as one did early upon our arrival on the Talas campus. Unfortunately, Hollywood often presents American life as an extravagant, happy, hedonistic, and whiskey-drinking culture, and the young Turk often knows no other American type. Happy is the boy who enrolls in an American school or visits an American doctor and comes face to face with people whose lives provide enrichment and refreshment. Hardly a boy leaves our school without deep affection and admiration for our station doctor, who serves not only the school but literally hundreds of villages in and around Kayseri. Ask almost any government official or businessman if he knows the director of our school, and watch his face light up as he tells how he sent his son to the school or saw a movie conducted by our ever cheerful director.

His enthusiasm, sense of humor, and well-directed sense of mission have given thousands of Turks far and near a new outlook on American, and, incidentally, Christian, life.

The effectiveness of the whole Turkey Mission can hardly be stated here—nor do we think it necessary. Aside from our diplomatic representatives and a few merchants living in the coastal cities, Americans in Turkey are few in number. In the interior of Anatolia, for instance, it is the American Board missionary who broadens the horizon of the Turk. In the American missionary he sees not only a friend and a companion but a link with a world-wide community. Americans today are highly regarded here. The reason for this may not be wholly materialistic or due to political expediency. To be sure, Turkey turns to our industries and material resources for the patterning of her own industries and the replenishing of her supplies; she regards our political and social institutions for the fashioning of her own political and social order; she finds inspiration in the American educational system and sends her best minds to our universities for training. But will not the day come when the mind of young Turkey will turn to those forces that determine much of our political and social philosophy of life—those forces rooted in the religious faith of the founders of our own republic? It is living in the expectation of such a hope that we find an apologia for our present "secular" and "disinterested" mission to Turkey. *In-shallah* ("Be it God's will"), may that day be near at hand!

TAKE WHAT YOU HAVE

By FRED HOSKINS

[Graduate of Illinois College and Yale Divinity School, Dr. Hoskins held pastorates at Jacksonville, Illinois, and Bridgeport, Connecticut, before coming to his present charge at Plymouth, Des Moines, Iowa. He delivered this address at Commencement last June.]

WE FELL to talking, the Wabash Pullman conductor and I. The conductor was reminiscing about a trainman's observation of human nature. "People," said he, "seem never to be satisfied. Now take that night four or five years ago. I was pulling a train out of New York. I had taken aboard one of the wealthiest men in America. He had the finest reservations on the train. He had been carried on and was accompanied by a nurse, who every hour or so gave him a sip of milk and sometimes a bite of unflavored custard. You see, in addition to having the most money, the only nurse, and the best accommodations, he had also the worst stomach ulcers."

When the rush of the Pullman work was over, the conductor said that he had come by two porters who had sat down in an unoccupied seat to eat. They were uncorking thermos bottles of steaming black coffee and unwrapping packages of thick liverwurst sandwiches, impressively garnished with mustard and pickles. Then, devouring them with such mammoth bites that they scarcely could be understood, they had begun to talk.

Said the first, "Boy, do you know who is in No. 1?" And then, without waiting for an answer, he continued: "It's old Mr. So-and-So. He has so much money he could buy this whole train and all of us on it." Then, after taking off another bite the size of a hand, he had mouthed out the

ambition of both men: "Boy, wouldn't you like to be him?" Poor fellows! The rich man would have given everything he owned just to be able to take one big bite of liverwurst and mustard and pickle.

That is the way we oftentimes are. Among people it is a common ailment to cry over that which they do not have, and not least of all is it so among us ministers. If you really were serious about it, you could make a long list of things you do not have. Ministers wail over their not having adequate church buildings. They cry that in their churches there are not good leadership possibilities, that they do not have big enough attendance, that they do not get large enough salaries, that they do not have enough power, that their influence is not sufficiently wide.

Of course, most of this is true. A minister does not have much authority. He does not have economic affluence. He does not have certain tenure of office. He does not even have an undisputed field in preaching. But it avails nothing to lament over what you do not have or to cry over that which you cannot possess. Better than that would be the philosophy of the song "I've got plenty of nothin', and nothin's plenty for me."

Far better is it to remember the words of Peter spoken to the beggar at the temple gate, "Silver and gold have I none; but such as I have give I thee." Here is an approach which will reveal the ministry to be a thrilling, glorious, adventurous

fling at making a man's little corner fit for the Kingdom of God.

Just before the present graduating class was matriculating in Seminary most of the scientists of the world were thinking about an old Negro who had just died. They remembered, as Dr. Sherer tells it, how at four o'clock every morning this Negro would kneel down by his bed and ask God for the marching orders for the day. In the early days he wanted to know what man was. However, God said that was too big a question. So he began asking about life, and that also was too big. Finally he came down with his question, "Tell me, then, about the peanut and the sweet potato." God said that while he could not tell the man all about them they were indeed more his size. From that time on his marching orders came pouring in.

So it was that a Negro named George Washington Carver came to pronounce the most characteristic American philosophy and to articulate a profound and religious approach to life. "Take what you have and make something of it." Those who knew him say that he used to illustrate by using the familiar story of the shipwrecked sailors drifting in a lifeboat who became so thirsty that one man in desperation dipped up water. To his amazement he found it was sweet; the sailors had drifted into the mouth of the great Amazon River. "Dip up the water where you are," said Dr. Carver. He did just that—took the Southland's clay and its almost worthless sweet potatoes and peanuts. Of the clay, he made valuable paints; of the sweet potatoes, one hundred and fifty commercial products; and, of the little peanut, more than three hundred commercial products.

"Take what you have." "Dip up the water where you are!" This is one of the great permissive laws of all life. It is the law by which you can obtain the kind of

success God intended for you. After his conversion Paul wished to preach in Damascus, but he dared not. He wished to preach to Jerusalem, but he could not. So he preached where he could and became the Lord's greatest interpreter. To the beggar, Peter said, "Silver and gold have I none, but such as I have give I thee."

QUESTIONS

A few years ago the political star of one of our Americans was rising rapidly. Attempting to evaluate him and his work, a friend said, "I cannot follow all his proposals, but I am going to remain near him, for he is asking the right questions." What did he mean? Simply that the new leader was requiring the Americans to consider the importance of men over against machines, the right to make a living over against the rights of property, the idea of one world over against a self-centered isolationism. The Pittsburgh Conference of the Federal Council of Churches has been both lambasted and praised, but the best evaluation I heard was that at last church and industry and labor were asking the right questions. Not until that is done is there even hope for progress.

Well, as ministers of Jesus Christ, you have to ask the right questions. You will have some answers to proclaim, too. Your people will not be able forever to live profitably behind a question mark. But I would suppose that your answers will not have much pertinence until the great questions are brought out. What is man? What is the end of man? What is the nature of God? What is God's design for us? When is the Kingdom? Where is the Kingdom? If a man dies, shall he live again? What is the Great Commandment? Are we brothers? Is the Christian ethic practical?

You have the right questions, take them, and do something with them. Take

them and brand them on the soul of everyone to whom you minister.

ENEMIES

Questions you have in abundance; their number is exceeded only by your enemies. Did you ever count your enemies? There is disease, the enemy of your health. There are selfish interests which would take away your freedom, which would steal your property, which would besmirch your name. There are flatterers who would spoil you. There are temptations of the spirit and of the flesh which would make you ineligible as ministers. There are enemies of your home, your family, your church, your God.

Albert Spalding, the renowned violinist, made his debut in New York City. The glorious consummation of a long preparation was turned to ashes of disappointment when on the following morning he read the blue castigation of the music editor of a great paper. Spalding was hurt and depressed, but to his utter amazement the mean article brought him to the attention of people. They divided into camps and argued about him. The result was the best possible publicity, and Mr. Spalding reports in his autobiography that he had learned a lesson. It was a lesson important to everyone who aspires to be worth while. "The right enemy can be a great asset."

Our Master commanded a unique treatment of enemies. But the treatment must not blind us to the great potential of the right enemy. As ministers of Jesus Christ, you will have an abundance of enemies. Take them and do something with them. Dip down where you are.

GOOD NEWS

If questions and enemies were all you possess, you would not be justified in ask-

ing board and room of this world. Happily for us, ministers have a right to eat, and that primarily because they have the good news. So long as you have the good news, you will eat. As long as you proclaim the good news, you will have a congregation who will hear you gladly.

It is said that "official Washington" was not sleeping well during the North African campaign chiefly because it did not know what course the Free French would take—whether ultimately they would join the Axis or the Allied side. At last a high French official came to Washington to answer the question. It was a tense moment. Of those to whom he spoke, only two understood French, and he used no English, but the entire group hung on his every word. They got the statement translated all right. As far as they were concerned, it was one of the most eloquent and effective addresses they had ever heard. It was good news, you see. It brought assurance and hope and relief. It spoke to their condition.

Already you have done enough preaching to have observed that after every sermon there are those who recommend that you have the sermon printed. Others suggest that it was the best sermon they ever heard. After a little, even when you discount the element of flattery, you wonder if you are not another Palmer or Fosdick or Buttrick. Probably you are not. Rather, for those persons, you were the bearer of good news. They translated it to their lives and problems. Possibly for most of the congregation the sermon might as well have been in French or, for that matter, in Hindustani. But as long as you are proclaiming the good news, which is yours as a minister of Jesus Christ, you will have a congregation. Those who find your offerings the good news will sit eagerly on the front edge of their pews.

You have good news. Take it and do

something with it. Dip down where you are.

You have the good news that every person is important. I think that you will share my surprise and amazement at the extent of people's loneliness. How folk hunger to feel necessary! How people crave to be important to somebody! And that is true whether you go with me out to rural Iowa or take your stand in the Loop or on Fifth Avenue or take up your work among the intelligentsia of a great university. Do not ever be misled by men's play to the contrary through a display of indifference or a bank account, or power, or degrees.

A popular magazine carried the story of a matron who suddenly requested her driver to turn back to a little cottage at which she had seen a plot of flowers, just the kind she needed to complete an arrangement on which she was working. When the woman of the cottage was asked if she could spare a few flowers, her eyes and voice were eager in assent. She took scissors and began cutting great quantities. The visitor remonstrated, saying, "Stop, you will ruin your garden, and I only wanted a few." But the woman replied earnestly, "Please take them, take them all. This is the first time in my life I ever had anything which somebody else wanted."

People want to be important to someone. They want to be necessary. Without that, life is meaningless. It was not simply poetry to have said "our souls are restless until they find their rest in Thee." You have the good news for every man. He is important and necessary to society, yes, important and necessary even to God. Take your good news and comfort the people. Stir their imagination. Set them afire with a zeal to be their true selves.

At least for Americans, machines have made it unnecessary for us to work long hours or to do heavy work while we labor.

But anomaly of anomalies! At the very time when burden-bearing might have been largely eliminated, the peoples of the world are called upon to bear the heaviest burdens of all times. For us it is the burden of feeding the hungry, of housing the homeless, of clothing the naked, of healing the sick, of comforting the bereaved, of holding up the hopeless, of sacrificing for the sake of peace and justice.

Many of your people are not going to understand the burdens or take them up willingly. They will prate old aphorisms about charity beginning at home. They will not understand why the displaced persons cannot go back to the places from which they came. They will be confused and perplexed. Men always have found the Cross a stumbling block and foolishness.

Ah, but you have good news about this burden-bearing business. You have good news that the way of the Cross brings atonement, brings strength, and leads straight home to the heart of God. What a day to be a minister of the crucified Lord.

Margaret Lee Runbeck tells a wonderful story about the renewal effect of burden-bearing. Just as the enemy abandoned the cruel pretense that any of France was free, an American girl whose French husband was in a concentration camp realized that the country was no longer safe for her and her five-year-old child. But the Pyrenees stood menacingly between them and escape. In a little village near the border she finally secured information that the following morning seven aged Jewish refugees were to be led from a certain station in a desperate attempt to scale the mountains. She decided to join the refugees with her little girl. In that December blizzard it was a miserable party which started out. To most it seemed certain death. Among

them all only the little girl knew no despair. It took them four endless days and nights to trudge over the paths. Periodically the little girl's feet had to be rubbed with snow to keep them from freezing. The Jews were old people. They had been hungry and cold for months. Their hearts had been broken for years. But the child, happily, was something new to think about. Sometimes the old Jews broke down. "I cannot go on," one would say slumping down on the snow. "You leave me here. I'm an old man anyway. Just go on without me." But the other weary ones would stand over him and say, "It's your turn to carry the child. Carry your share and then you can give up." So the old man or the heartsick woman would struggle up again and lift the little girl in aching arms and stagger along awhile. They would fall behind the others, the weakest one and the child, and the others would go on, knowing what was happening. And then they would hear them laughing, the refugee and the child, or singing, and soon they would all be together again, for strength had come back. The weakest always did the carrying so that he could become strong again.

You have good news for those who stand before the burdens of the world. You know something they need to know—if we fail to take them up for Christ's sake, we die. If for the sake of Christ and humanity we bear the Cross, we shall know salvation; we shall know atonement; we shall be renewed.

I venture the guess that in the first five years after your graduation one of your most impressive observations will have been the great number of people who have a sense of being truncated personalities. They feel as if something were cut off from them, that somewhere in the universe is an ally, if only they could connect. They apprehend darkly the existence of great power which might be

channeled through them. It will be your observation that people feel as if they were built to use more power—but how turn it on? That is their question.

These are the people for whom as a minister of Jesus Christ you have good news. You know where is the power. You have good news about prayer.

A friend described his ride in a great airliner and his contemplation of the machine. He observed that as it rested on the ground, awkward as it was, the fuselage had to support not only itself but the great wings too. However, when the plane was cast into the medium for which it was built, the wings instead of being a burden on the fuselage became the bearer of it and all the cargo.

You have good news for the people who have been sitting on the ground laboriously holding up their devotional practices, saying their prayers as a protection against heavenly lightning. You can tell them that, when prayer is cast into the medium for which it is intended—the medium of faith—it holds up the man. Then the truncated man is made whole. Then the power, wonder-working power, is turned on, and man's will is only to do the will of God.

THE CHURCH

You have good news. Take what you have; do something with it. Dip down where you are. You have a church; therefore, you have a cause—a cause bigger than that which held Nazi Germans, a cause bigger than that which holds Russian Communists. It has flaws—heal them. It has breaches—restore them. It has breaks—mend them. But you have a church; therefore, you have a cause. Take it and do something with it.

You have a God. He will guide you. Happy you! You do not have to fear about losing your way in life. Pilots are taught to rely upon their instruments for

navigation even when their eyes would suggest a contrary course. Their instruments are that dependable. You have a God who is that dependable, too. Trust him, and he will guide you. More than that, he will sustain you. You do not have to hold back, saving yourself for future reference. You can give yourself in abandon and have an unrestrained fling at trying to do God's will in your little corner. He will work through you, making you a partner, if you will. He will never force you; rather he will forever open to you doors of opportunity. Therefore, you have a destiny, and the doors of your destiny are not the things you do not have but the things you do have—questions, enemies, good news, the church.

Say not the destiny is too great for you. Rebecca West's heroine threw herself on the divan sobbing and cursing: "I am not a great actress, I am not a great beauty, I am only so-so. It is not fair that I should be asked to take part in the great events of history." Perhaps not; still it was her destiny.

It was the same with Moses. He had had heavy hours alone with the God of the thorn bush. Moses confronted the Eternal with the fact that from the beginning he had implored God not in any case to send him. He could not speak properly. Perhaps not, and yet it was his

destiny to go because he had a God who guided him, sustained him, and worked through him. Say not the destiny is too great for you. Take what you have.

In San Francisco Bay, Alcatraz was built on one tiny island; men go there to swelter in the perdition of hate and remorse, fear and loneliness. On another tiny island near by, men built a great world's fair; "Treasure Island" they called it. There was light and joy; there the future became the present, and men's minds roamed freely over the panorama of all creation and took courage. You can build a great cathedral on the tiny island which happens to be your lot.

On the night of his great discovery in the control of malaria, the scientist Sir Ronald Ross wrote:

Before Thy feet I fall, Lord, Who made high
my fate;

For in the mighty small, Thou showest the
mighty great.

Lo, while we ask the stars to learn the will of
God,

His answer unawares strikes sudden from the
sod.

Take what you have and do something with it. Dip down where you are. "Silver and gold have I none; but such as I have give I thee."

Take what you have and make something of it.

FOUNDATION FOR FAITH

By FRED BERTHOLD, JR.

[Mr. Berthold, graduating from C.T.S. magna cum laude, was awarded the Blatchford Traveling Fellowship and is continuing his studies at Union Theological Seminary. He delivered the following address at Commencement last June.]

EACH of us who now comes to the end of his formal training for the ministry in the Christian church is offered an opportunity to reflect upon the significance of the course which he has chosen. It is my good fortune to be able to share with this audience some of my reflections. This occasion is an outward symbol of an inward act of faith—an act which binds together all those who age after age in the long history of mankind have responded to the divine persuasion. It is the act of faith, continuous in the responses of people from Abraham to the present, which is cause for celebration here tonight rather than the peculiarities which distinguish us as individuals. Our commencement, then, has significance only to the degree that we as individuals are taken up into that wider activity which is the response of faith to God's persuasive love.

Now faith is the total response of the total self to the will of God. It is, therefore, more than mere belief or hope in some reality which is hidden to the naked eye. Nor is faith essentially "betting against the odds." Though belief and hope are involved, the concrete reality of faith is an act which is called forth by the activity of God and which seeks to support and enhance this activity. It is as if one were a candle, which of itself has not the power to generate light but which is set aflame by some larger source of light—a candle which then is heated to incandescence and

which pours forth its waxy substance that it may share in the shedding of light. We must acknowledge that faith is a gift, just as the candle, so to speak, must acknowledge that light must be given to it before it can give light. In faith God takes the initiative. But it is also true that the candle, when it has been lighted, may carry light to dark places. In faith man responds and makes a contribution. It seems to me that the apostle Paul gave a good description of the activity of faith when he said, "We are laborers together with God."

It is precisely this activity of faith which alone justifies our graduation from this Seminary. For in entering into the ministry we take upon ourselves the pledge to be, as we are given strength and wisdom, "laborers together with God."

We live in a time when there are many conflicting faiths. We have considered faith as a response to the will of God. In our own time other responses are apparently more important to many people. There is response to the will of Franco; there is response to the will of the socially prominent, to the will of Wall Street. There is no easy assurance that many of us who tonight take part in this symbol of response to God may not actually end by placing our faith in some idol. We know that there have been many professional religious leaders who have labored in behalf of some deity other than the true God. Some have placed their faith in the

church as an institution; others, in the conventional morality of their society; others, in a particular economic or political system which they have believed to be divinely ordained. Some have made their obeisance to the loveliness of the momentary bloom of the flower rather than to the God by whose grace this flower and all flowers receive loveliness. We are going to be working among people with a great variety of faiths, and these people will expect us to share their faith. We will find ourselves lending our strength to the service of strange gods unless we continually recall ourselves to the foundation of our faith in God. How can we minister to the laboring people without making the union our god? How can we minister to the banker or the businessman without making free enterprise our god? How can we minister to the local church without making it our god? Or to the college student without making science our god? Only by continually confronting, and being confronted by, the foundation of our faith in God. Only then can we come closer to being "fellow-laborers with God" and stay farther away from being fellow-laborers with the gods of our social milieu.

It is not my part to propose and defend a foundation for our faith in God. That foundation has been proposed since the very beginning, and its defense lies in the ineluctable judgments of history. I should like, however, to suggest a few things which come to mind when I consider the words of the apostle Paul: "Other foundation can no man lay than that which is laid, Jesus Christ."

When people lay foundations, it is usually the culmination of a yearning for the fulfilment of some desire. Ordinarily one does not enter lightly into the project of laying a foundation; it is the end product of planning and dreaming and hoping and

working. It is the solid expression of the desire of human beings for fulfilment of one kind or another. We might consider every personality, whether it be of a man, woman, family, or nation, in terms of the foundation upon which it seeks to raise up the house for its spirit. Mankind, it would seem, is experimental by nature and has sought to use a wide variety of foundations. And a wide variety is still in use. In the light of this fact, is it not a rather preposterous claim which Paul makes—that there can be but one foundation for the life of faith? Nevertheless, this is the claim he makes. There is *one* character of living to which man must conform if he is to attain the fulfilment of blessedness—the character revealed in Christ. To be sure, man may choose what foundation he will upon which to base his life. He may choose the foundation of self-love—the most popular foundation in our society. But man has no choice of the consequences which follow upon founding one's life on self-love. They follow according to processes which are beyond one's control. Whosoever chooses the foundation of self-love inevitably rears for himself a forbidding and lonely house.

Paul is saying that we live in a universe which has a certain order—an order which exists both within the human soul and within the broad world in which the soul finds itself. The soul is so ordered that a certain character of living brings it to fruition, while others bring it to frustration. That foundation, that character of living, which alone can bring fruition to man is Jesus Christ. Other foundations may be chosen, but they are self-defeating because they clash with the basic order of the universe. Man is driven on, without a house for his spirit, until he rests in Christ. In a sense, we may look upon this as a certain type of compulsion by God, for God has ordained that the only possible rest for man is rest in him. Thus, with

Augustine, we say, "My heart is restless until it finds rest in Thee."

What is the character of living which alone is the foundation of the life of him who would labor together with God rather than against him? What is the character of Christ? The answer is as simple and as profound as a man carrying a cross and at the same time loving those who placed it on his back. I think that the Christian gospel is trying to tell us that the character of Christ, and the character of God revealed in him, is the character of persuasive love. It is not infatuation, for it is the yearning of the deepest intention of the universe. It is love that will not be denied as long as life exists. But it is love which refuses to gain its object by the force of sheer power. It is the persuasive call of God for us to open our hearts to him and to our fellow-creatures; but it is not the fiat of a heavenly dictator. Love, the character of God as revealed by Christ, is persuasive rather than coercive—but it is an active and insistent persuasiveness.

Christ is the foundation of that act of faith which we celebrate here tonight. As I reflect upon this fact, it suggests the kind of ministry in general toward which I must strive. It must be a ministry of vigorous activity, for the kingdom of love comes only by persuasion. There is work

to be done. Men must be persuaded that they can lay no other foundation than Christ. Also it must be a ministry of peace, free from anxiety and fear of the defeat of love. For the cause of God depends not upon my hands or the hands of any man alone; it is deep set in the nature of the universe. The love of God is active and insistent. If there is to be victory at all, it will be God's victory.

Our departure from this Seminary, which we have grown to love, is a joyful thing, for we leave in order that we may enter into that fuller communion—the communion of all those in every age who have made Christ the foundation of their faith.

What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are fellow workmen for God; you are God's field, God's building.

According to the commission of God given to me, like a skilled master-builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ [I Cor. 3:5-11]

THE 1947 RELIGIOUS RADIO WORKSHOP

By S. FRANKLIN MACK

[The author, Director of the Division of Education and Information of the Board of Foreign Missions of the Presbyterian Church, U.S.A., was one of the leaders of the Radio Workshop held on this campus last August.]

THE University of Chicago campus was the rallying-point again this summer for a carefully screened group of ministers and laymen sufficiently concerned about the improvement of religious radio to forego vacation and spend four weeks in a religious radio workshop. They came together under the auspices of the Federated Theological Faculty and the Joint Religious Radio Committee from as widely separated points as Providence, Rhode Island; Fort Worth, Texas; San Anselmo, California; Olympia, Washington; and Cleveland, Ohio. Three of those attending were women. One of the laymen was a lawyer, another, a radio engineer bound for China as a missionary. The rest of the twenty-seven enrolled were ministers, several of whom had been in the chaplaincy and four of whom were engaged in seminary teaching.

To one attending the Religious Radio Workshop for the first time, the most impressive initial lesson was that radio is a distinctive medium offering large rewards to those who will study its potentialities and use it in ways that are radio-wise. Over the period of four weeks the conviction grew that few now using radio in the interest of religion recognize this or are disposed to make the necessary investment of time and energy to secure maximum results. That this is so is not that Christian leaders are simply preoccupied or that they are lazy. It is precisely the

same reason why many churches make little impact beyond their own membership. The institutional concept of the church has so thoroughly laid hold on the men and women who are its leaders that they think of the church's ministry as being discharged within the four walls of the building. The same is often true of Y.M.C.A.'s and social settlement houses. Instead of being a radiating center for the evangelization of the whole community, the institution (church) is content to strengthen itself. As long as this is the case, the religious use of radio will incline to worship and preaching. It should be digging its program resource out of the everyday life of the community itself.

It must have been a red-letter day for Everett Parker and Ross Snyder, the guiding geniuses of the Workshop, when Buell Gallagher and several of the students took a tape recorder down to the mayor's office. It was at the height of the race riot over the Fernwood Housing Project, and they recorded their interviews with the Mayor's Housing Commission, producing a thirty-minute documentary program pointing up the role of the church in such a conflict. (It was a very ignominious role as far as the churches in the immediate area were concerned.)

It was not surprising that at the outset there was some confusion over the purposes of religious radio broadcasting and the audience to be reached. Too much of

what the church does locally is aimed at the "reached" rather than the "unreached" and in denominational terms. One of the first barriers to be cleared is the notion that radio can be used in much the same manner as the pulpit and for the promulgation of "truth" as it is variously seen in different sectarian quarters. It does not take long for the futility of this to become apparent, in view of the myriad divisions of Protestantism over against the solidarity of the Roman Catholic hierarchy, on the one hand, and the limited patience of station management, on the other. But what dies a harder death is the fond assumption that jargon normally used in religious circles has vital meaning for the indifferent or even the religiously active layman.

The presence of such radio luminaries as Morton Wishengrad, writer of the "Eternal Light" programs, and Arnold Marquis, top N.B.C. producer from Hollywood, did much to light up the dark corners. Wishengrad emphatically reiterated the dictum that an incident that is too "pat" must not be used, *even if it is true*, for the simple reason that it will not be believed. This was hard on those of us whose sermon illustrations are not infrequently of the too-good-to-be-true variety. Group sessions in script-writing and production still further highlighted the importance of adhering to high standards of veracity in character depiction. Analysis of the acts and motives of one's own radio drama characters proved to involve an uncomfortable amount of self-examination. (How well do we ministers know the actual workings of the human mind, particularly of the mind of the factory foreman or the boy who is out of work and gets a "kick" out of participation in a race riot?)

One hesitates to do more than note the fact that ministers found it exceedingly difficult to play character parts in the

various dramas that were written and produced during the Workshop. Several had preaching voices and a singsong delivery that was very difficult to lay aside, even temporarily. Moreover, many found it difficult to play the role of a worker in industry or a discouraged convict in a penitentiary. There was a certain sweet, smiling reasonableness that insisted on shining through. It was obvious that few had ever heard their own voices enough to be objective about their speaking mannerisms. The need for coaching in vocal expression was made the more apparent by the patent unsuitability of pulpit oratory for radio speaking—especially if radio were to be used to reach the religiously indifferent. It was hard to avoid the inference that inability to read another's lines convincingly implied a lack of ability to put one's self in another's place.

Throughout the four weeks the focus of attention was upon the listener to be reached, the needs of the immediate area (from which program ideas should be drawn), and the types of program best calculated to prove effective. If lesser emphasis was placed upon worship and the sermon than upon documentary programs, interviews, discussions, round tables, and dramatizations, it was probably because the latter are calculated to compete more effectively with other programs demanding the listener's attention. One "Church of the Air" broadcast was given to the attempt to overcome the handicap of a program format destined to ward off all but the faithful. It took the form of a symposium on the ministry and was undoubtedly more attractive than the usual type of program.

Because much that is wrong with religious radio today can be blamed on inadequate seminary training, the Workshop heard with interest the proposal of Bethany Biblical Seminary in Chicago to reorganize its curriculum in order to group

preaching, radio, and allied subjects in a department of communication. President Ernest Colwell of the University of Chicago, who was present when the announcement was made, was critical of the proposal. He held that "communication" should be a part of every study, and he deplored the tendency to add to the already overburdened seminary curriculum. President Rufus D. Bowman of Bethany Biblical Seminary felt it to be a move in the right direction and pointed out that it involved reorganization rather than the addition of a new department. Interest in the discussion was heightened by the fact that two others in the Workshop were heads of radio departments in seminaries and were struggling with the same problem. They were James A. Berry of the Southern Baptist Seminary at Fort Worth, Texas, and Henry B. Adams of San Francisco Theological Seminary at San Anselmo, California.

An innovation at this year's Workshop was the giving of honor awards for the best religious radio programs broadcast over local stations in the United States and Canada during the past year. While it cannot be assumed that the entries represented all the programs that might have been entered, it is significant that in several categories no program was adjudged worthy of a first award. This was true of "Worship Programs," "Children's Programs," "The Church in Action," and "Family Life." Second awards were made

in all these divisions, and first and second awards in "News" (Harold Quigley, Troy, N.Y.) and "Preaching" (Albert W. Palmer, Los Angeles). A very special first award went to the Radio Workshop of Pontiac (Mich.) High School for a sensitive performance of *Maninka's Children*, written by a member of the group and produced by Miss Ola Hiller, vice-principal and director of radio for the Pontiac Senior High School and a member of the faculty of the Religious Radio Workshop. The transcriptions of dramas done by high-school students under her direction offered some of the "high moments" of radio listening at the Workshop and suggested what might be done in year-round community radio workshops.

The leadership of the 1947 Religious Radio Workshop included, in addition to Ross Snyder and Davis Edwards of the Federated Theological Faculty of the University of Chicago, George Probst, Director of the "University of Chicago Round Table"; Everett Parker and Charles Rodriguez, secretaries of the Joint Religious Radio Committee; Miss Ola Hiller, Pontiac Senior High School; Buell Gallagher, Pacific School of Religion, Berkeley, California; Arnold Marquis, N.B.C., Hollywood, California; Morton Wishengrad, writer of "Eternal Light," New York City; Harold Quigley, Troy, New York; and S. Franklin Mack, Presbyterian Board of Foreign Missions, New York City.

INTRODUCING:

I. MARVIN P. HALVERSON, '42

By ARTHUR CUSHMAN MCGIFFERT, JR.

THE Director of Studies is a familiar role to C.T.S. alumni. The task of providing academic guidance to students has become increasingly exacting and strategic since the Federated Theological Faculty was brought into being four years ago. Responsibility for this academic counseling has been transferred to the President's Office. Professor Snyder, who has carried this assignment admirably for six or seven years, is thereby released for other activities he is so capable of carrying out.

In looking for just the right man to fill this position, the Administrative Council hit upon Marvin Halverson. The Board of Directors agreed that he is eminently suited for the task and elected him. He accepted and is on the job.

Mr. Halverson will also devote a good deal of time to assisting the President in other ways, particularly in visiting colleges, churches, and young people's conferences, in order to counsel with young men and women who are considering the

Christian ministry as their lifework. He had some experience of this kind under President Palmer.

Mr. Halverson was born in Hills, Minnesota, in 1913. He took his college work at Union College, Lincoln, Nebraska, and Augustana College, Sioux Falls, South Dakota, where he was graduated in 1938. The following year he taught and served as administrative assistant at that college.

At C.T.S. he was Junior Fellow for one year. He was also awarded the Ford Traveling Fellowship. Since graduation, he has studied for a term at Union Theological Seminary and for two terms at Mansfield College, Oxford.

He was ordained to the Congregational ministry in 1942 at the First Congregational Church, Sioux Falls, South Dakota. From 1944 to 1946 he was minister of the Congregational Church, Wilton, Connecticut.

C.T.S. alumni are urged to arrange invitations for him and to let him know of promising young people.

II. ROBERT E. TINKER

By ROBERT CASHMAN

THE sun must have shone just a little brighter that June morning of 1915 on the plains of Kansas when two Methodist ministers were informed that they had become grandfathers through the birth of Robert E. Tinker. And, naturally, they looked forward to the day when this new grandson might carry on their work.

Mr. Tinker's father was a schoolteacher. When Robert was nine, his family moved to New Jersey. During the summers of his high-school years, he attended the Older Boys' Camp at Lake Winnepesaukee, New Hampshire, sponsored by the International Council of Religious Education.

In 1933 he entered the American Uni-

versity in Washington, D.C., centering his studies mostly on business administration and economics, with a minor in history. He helped earn his way through college by serving as student pastor of a two-point charge outside Washington. He also drove a bus, waited on tables, did some selling, and worked in one of the public libraries.

After graduation he became a traveling salesman, but there was in his heart an unrest which kept pulling him toward the ministry. He decided to go to Garrett Biblical Institute at Northwestern University, and there, determined to become a minister, he found new peace of mind.

In 1942 he married Anne Hall, of Nashville, Tennessee, who had been on the faculty of Pleasant Hill Academy and had gone also to Garrett to continue her graduate studies. In 1944 a daughter, Anne Terrill ("Terry"), was born. On October

5, 1947, a son, Robert Bruce, was added to this happy family.

Following his graduation at Garrett, Mr. Tinker became associate minister with Dr. Emory W. Luccock, of the First Presbyterian Church of Evanston, where he served for two years. Called back into the Methodist Church, he was ordained a deacon in 1942 and an elder in 1944. He served as minister of the Methodist Church in Glenview, Illinois, and then of the Broadway Methodist Church in Chicago.

It was at Broadway that he was found by The Chicago Theological Seminary and invited to become Assistant Business Manager, which position he accepted February 15, 1947. In the light of his unusual abilities and training, as well as his devotion to the cause, the Seminary looks forward with anticipation to many years of fruitful service for Mr. Tinker and welcomes him to membership on its staff.

MORE THAN TEN YEARS OUT

[The alumni have welcomed the annual "Ten Years Out" feature which was inadvertently bypassed after 1944. In an attempt to hear from three classes at once in as brief space as possible, the Editor asked each member of the classes of '35, '36, and '37 to tell in fifty words (1) his outstanding spiritual accomplishment since leaving the Seminary and (2) his impression of the ministry now. Response from the alumni has been gratifying, who welcome the return to the magazine of "Ten Years Out."]

CLASS OF 1935

TWELVE years teaching sociology in the tiny Disciple College at Eureka, Illinois; some writing, much preaching and lecturing. As a hobby—housebuilding. Greatest satisfactions: becoming rooted in a rural community; the fascination and fellowship of teaching; watching our child grow in joyous serenity.

J. W. BERRY

Eureka, Illinois

Since leaving the Seminary in 1935, I have spent my years as pastor of two Congregational churches: Selma, Alabama, and Corpus Christi, Texas; as registrar and dean of instruction at St. Philip's Junior College, San Antonio; and as associate professor of philosophy and religion, dean of men and college pastor in Tillotson College, where I am now in my fourth year of service.

JAMES WILEY BROWN

Austin, Texas

Little does one realize upon leaving Seminary "how vast the unattained." He comes to measure attainment in terms of growing humility before God. To me, after twelve years, the ministry, pervaded by vanity, presents a dark picture. And the urgency of the Kingdom increases with the passing years.

HAROLD F. CRAM

Wailuku, Maui, T.H.

In a single year, as army chaplain, I spoke on two hundred occasions and visited individually with six thousand persons. It was a great experience. I feel now, as I have always believed, that the parish ministry is the most fruitful and rewarding vocation a man could be privileged to follow.

BARNEY CROCKETT

Anamosa, Iowa

Striking a balance in practical idealism is still in process. Idealism took me to a church that needed me but could not support my family. Need caused me to accept a call against my better judgment. Circumstance landed me in an ideal church, a fellowship of great variety where I have been since 1939: Fairmount, Wichita, Kansas.

FLOYD Q. DAVIDSON

Wichita, Kansas

Since graduation I have served three churches: in Michigan, Colorado, and Kansas. The longer I live in the ministry, the more certain I am that I do not ever want to do anything else. I have my concern that Congregationalism should become more meaningful to our people and that we as an important member of the Christian family should not wither on the vine. We have too long rationalized our minority position. When we are constantly losing churches and making practically no gains in church membership, the time has come for deeper renewal of our religious life.

Since leaving the Seminary we have adopted two children. Ann will be eight the day after Christmas, and Tommy will be six on November 8.

C. FOSBERG HUGHES

Lawrence, Kansas

Continuing an unrepentant liberal, I am unable to claim any startling "revelation" or "conversion." However, ten years as pastor in one city have deepened my conviction that world order is meaningless unless character-building agencies increasingly develop at the points of intersection of their respective programs instead of working at cross-purposes.

H. LEE JACOBS

Fort Dodge, Iowa

For me the ministry has always been one of the most exciting and rewarding vocations. A major depression, a world war, two healthy children, and the atomic era, have not dimmed my enthusiasm for the Christian cause. It is my conviction that what happens now in and through the church will largely shape the course of human history.

WILLIAM ARTHUR JACOBS

Oak Park, Illinois

I have been in this pastorate since 1935, excepting a three-year leave of absence while I was a navy chaplain, so I see occasionally some evidence that my ministry is not in vain. The Kingdom of God is not yet at hand, however, and I must get back to work.

RUSSELL H. MCCONNELL

Charlotte, Michigan

Combining social work training with courses at C.T.S. has provided unusual opportunities. The first was in organizing the Department of Social Welfare in the Washington, D.C., Federation of Churches. Later in the Los Angeles Church Federation my work included coordination of all Protestant welfare agencies in that city. At present I am teaching church social work at McCormick Theological Seminary.

JOHN L. MIXON

Chicago, Illinois

My family has been my joy since the lonely, hectic days of Seminary. I came out with liberalism, socialism, pacifism, and a wife. After thirteen years I am head man in a Girl Scout troop consisting of Martha, eleven; Sylvia, nine; Evelyn, two. I'm a poor, subdued prophet but a grateful and humble pastor.

RAY STEAKLEY

Englewood, Colorado

I think one of my most outstanding spiritual accomplishments has been to have a deepened understanding of what it means to belong to a minority racial group. This was accomplished through my heading up the work for the Japanese-Americans in the state of Colorado.

As I look at the ministry now, it seems to me to offer vast opportunities of personal service to the minister, but the program of the church itself is greatly handicapped by many

of the organizational forms of institutionalized religion. It seems that professional standards in the ministry leave much to be desired. I do believe that the ministry offers wonderful opportunities for one who can share his basic convictions enthusiastically with others and who is not afraid to pioneer in the realm of new human relationships.

WILLARD SPENCE

McCook, Nebraska

CLASS OF 1936

My classmates will remember that I found my wife (Raezella Klepper) in the Seminary, and the eleven years since graduation have been marked by four events that are outstanding to us—a trip around the world in 1938; the arrival of Philip, now six years old; the call to this great church; and an honorary Doctor's degree from Albion College in Michigan. Each year the ministry seems more compelling, and we feel more inadequate to its demands and opportunities.

STUART LEROY ANDERSON

Long Beach, California

It was at the grave of a Nazi sailor, for whom I was conducting our Christian service, that I saw anew the meaning of love and forgiveness. From that war-born experience my understanding of people has deepened. It has reshaped my preaching and my prayers. . . . I wonder, too, why we Christians who could do so many things together in war are so helpless in carrying on the same work, in the same spirit, in peace.

PAUL W. BLOOMQUIST

Chicago, Illinois

To distil the hopes, insights, and experiences of eleven years into fifty words is a neat trick if you can do it.

a) We are utilizing only a tiny fraction of religion's power; too much concern with "trap-pings," not enough with essentials.

b) It is easier to induce people to join the

church (four hundred in the last four years) than to train them to be effective churchmen.

c) The ministry remains the most satisfying and challenging of vocations.

GERALD C. CHURCHILL

Villa Park, Illinois

True happiness comes to one only as a by-product, never when one seeks it as a goal. But only after pursuing a definite purpose, after directing one's energy to a single point, will this inward joy steal in and join one along the way; actually, only after a person has been completely absorbed by a purpose or goal. Moments of such joy, a joy which must be interpreted in terms of spiritual attainment, were mine while writing *A History of the German Congregational Churches in the United States* (1938); again when working for a Doctor's degree, but particularly while writing the dissertation; and now they are mine while teaching my favorite subject, church history. But, if one is to be possessed of this inward joy and happiness, there must always be a oneness of aim and never a scattering of energies.

GEORGE EISENACH

Yankton, South Dakota

I entered the ministry in the pre-atomic age because I was convinced that the major problems of our time—personal, social, economic, and political—are fundamentally moral and spiritual problems and as such are susceptible

to solution only on ethical and religious grounds.

Seven years of rural pastorate, nine years of leadership in a Regional Center of Christian Influence (Merom Institute), and one year as a national secretary on the staff of the Council for Social Action have confirmed and strengthened that conviction. So have World War II and the atomic bomb, against both of which I was and am a conscientious objector.

SHIRLEY E. GREENE

New York, New York

It would be hard to single out from my work with *Advance*, my pastorate in New Hampshire, my clinical training at Massachusetts General Hospital, my year among the Fort Berthold Indians, my five years in the Army, and my two years with the Council of Churches the most significant factor in my development. Probably the most fundamental discovery has been that people *and churches* must make their own decisions. The best any leadership can do is to help clarify the situation so that these decisions may be as sound (scientific and Christian) as possible. After eleven years in the ministry I still grow very impatient with the failure of many clergymen to rise to the challenges before them. In my more meditative moments, however, I thank God that they do meet as many of the challenges as they do.

W. EDGAR GREGORY

San Francisco, California

I remember Dr. Palmer saying: "We cannot promise you all big churches and high salaries, but, if you will do the job of the modern minister wherever you are, we can promise you an exciting career building the Kingdom of God." This prophecy has been true as far as I am concerned.

FREDERIC GROETSEMA

Newton Highlands, Massachusetts

The years since my leaving the Seminary have seemed so brief that whatever change has taken place in my thinking now appears as a natural and inevitable adjustment to experience and the swift passage of time. I have become more conscious of the responsibilities of

my calling as well as the short time given us to labor. From a liberal and ethical position, through the intimate contacts of the parish, I have moved to a personal and Christo-centric base. There are times when I have felt alone, but I have discovered that all ministers experience similar frustrations and victories. Increasingly clear has grown the insight that we do not devise our way but discern it.

NELS F. NORDSTROM

Chicago, Illinois

Oxford, 1937, and its implications set the direction of my post-Seminary spiritual pilgrimage. My *Ten Authorities Other than God* (1938) attempted to translate the insights of Oxford into American college-age lingo looking toward Amsterdam, 1939. After seven years in two pastorates, this increasingly pressing question drew me to a college ministry: "Can American higher education be an ally instead of providing plausible alternatives to Christianity?" Institutions as well as individuals need a redemptive, ecumenical ministry. For me there is no other job than to be a minister, and this is where I now take hold.

EDWARD F. OUELLETTE

Defiance, Ohio

Since leaving the Seminary in 1936, Mrs. Sheldon and I ministered in Rock Springs, Wyoming, for seven years and at River Falls, Wisconsin, for four years. We believe that through the "Ministry of Music" most Congregational churches can be strengthened, not only in respect to the adult choir but also in the regular use each Sunday of youth and children's choirs in the regular church service. This brings a larger group of people into active participation in the leading of worship. Such a program is not confined to the larger churches, for we have used it successfully in the rural and one-room church.

KEENAN SHEIDON

River Falls, Wisconsin

I have been out of Seminary now eleven years and in the ministry twenty years. During that time I have never been absent from my pulpit on Sunday because of illness. In 1936 I

preached a sermon on "Faith," and, though it was the worst year that area ever had, the people raised the money to pay the mortgage on their parsonage. I have come to many churches as pastor when they were discouraged and ready to close up, and yet none of them has closed to this day.

The ministry can shape lives into the pattern that God planned for them. As such it is the most vital calling for any period of time.

WALTER A. SMITH

Tomahawk, Wisconsin

First, greetings to our C.T.S. friends. Eleanor and our three children join in this. We are all confirmed westerners, as we have been in Idaho and Montana for ten of the eleven years since my graduation. The ministry seems

to me, more than ever today, the most challenging of the professions.

AVERY D. WEAGE

Challis, Idaho

The spiritual accomplishments of eleven years in fifty words! Impossible! For the record: Thomas Memorial Church, Chicago, 1936-40; ordained; Central Church, Atlanta, 1940-43; married, two children, Barbara and Tommy; director, Research and Church Planning, Washington Federation of Churches, 1943-45; assistant director, Department of City Work, Board of Home Missions, 1945-47; director, Interdivisional Coordination, Board of Home Missions, since June 1, 1947.

PHILIP M. WIDENHOUSE

New York, New York

CLASS OF 1937

The ministry? Adventurous at Bronson, Michigan, opening a "closed" church. Eye-opening in "know how" as associate at Battle Creek. Useful and deepening spiritually as Air Force chaplain. Productive and confident at Benton Harbor that it all has been worth the effort.

DONALD S. BOURNE

Benton Harbor, Michigan

The more I live, worship, work and play with people, as a minister and friend, the more I realize that there is a wise and loving power greater than ourselves which sustains us in our purest and highest efforts. The more I observe the conflict and disorder of the contemporary world against the background of the Christian gospel, the more I feel the urgency of the church's calling in history. The minister's task—to help people find and live with God—is the highest privilege of all.

CHARLES M. BROWN

Fort Atkinson, Wisconsin

I have been deeply influenced by the religious philosophy of the Friends and the need for simplicity, humility, and directness in seeking God's will and in doing it. This has evidenced itself in my ministry by simple, non-

liturgical services, and a devotion to the sense of community in the Christian congregation—a community with the minister an integrated and functional member, not leading or following but living within and for it. I find the ministry the most rewarding and satisfying of the Christian vocations.

ROSS CANNON

Wilmette, Illinois

Ten years out have sold me on the pastoral ministry and the local church. A suburban pastorate led to a reformatory chaplaincy and thence to social case work which, I found, could not substitute for worship and the fellowship of Christ. And therewith I am content.

PORTER FRENCH

Lima, Ohio

Present world conditions demand the church to live and to send its message of good will everywhere with utmost haste. The Institute of Pastoral Care in Boston this summer has greatly reinforced my convictions that no one has as many or so great opportunities for service to his fellow-man as does the minister.

M. M. GRESSLEY

Bellevue, Ohio

In 1937 I believed that Christianity was a practical necessity. Experiences of the past decade have underscored that faith. I share the concern but not the pessimism of many over the atomic age. Faith in God, in man, in the possibilities of life—fill me with gratitude for the challenge and the promise ahead.

CHARLES F. JACOBS

Waterloo, Iowa

This ten-year quest for a socially sensitive religion serving as a conscience of civilization rather than as a smug social club has brought me long since to membership in the wider Quaker Fellowship and the Fellowship of Reconciliation, while my need for genuine freedom of thought has been met by two liberal church fellowships.

GEORGE W. MARSHFIELD

Minneapolis, Minnesota

On December 1 we will have completed six years as pastor of the West Congregational Church, Akron, Ohio. What a joy it has been to see this congregation grow and develop! These have been years of building, repairing, and growing. Each year our average attendance has increased. Our budget has more than doubled. The property is in excellent shape,

and we look forward with great anticipation. As the years go by, I increasingly thank God for the privilege of serving as a minister. The greatest joy is to go about doing good for those who are in need.

HARRY NICHOLSON

Akron, Ohio

The ministry has been sobering and awe-inspiring. Three convictions stand out: faith in the democratic process; the necessity for expressing the love of God more in love of people than of ideas, methods, or organizations; the certainty of divine guidance when we become receptive and willing to be used by God.

HORACE W. PARSONS

Vermillion, South Dakota

After ten years in the parish ministry, I feel that it is the most important way in which I can share life.

A conversion hit me three years after I left Seminary. It was not a definite call. It adjusted merely my scale of values so that now I feel it is more important to glorify God than to seek glory through the work for God.

PHILLIP W. SARLES

Chicago, Illinois

In the January REGISTER Howard Schomer will report on "Religion in France Today," Marie Regier on "Christianity at Work in Peiping," and Alfred Swan will have an article on "Observation Europe."

ALUMNI NOTES

Edited by DAN and EULALIA WILLIAMS

A C.T.S. reunion was a high point of the Deering summer school in New Hampshire. Gathered at a C.T.S. table one evening in August were Bill and Olga Pauck, Everett and Geneva Parker, Serge Hummon, Ray Steakley, Harold Wright, Elmer and Isabel Freeman, Truman Douglass, Lawrence Gedcke, Vim Zuurdeeg, and Dan and Eulalia Williams. Zuurdeeg, Pauck, Freeman, Parker, and Kendrick Grobel were all lecturers at the school at some time during the summer.

1947. *Elmer Baker* has become pastor of a church in Highland, Illinois.

1943-46. *W. Robert Holmes* is under appointment by the American Board of Commissioners for Foreign Missions to teach medieval and modern European history at Jaffna College, Vaddukoddai, Ceylon. He expects to be there for the next five years.

1946. *Curtis and Dorothy Lindahl* proudly announce the birth of Kristine Marie on March 11.

1946. The new address for *Alden E. Matthews* is American Board Mission, Foochow, Fukien, China.

1946. *Bill and Ann Schleiffarth* announce the arrival of Patricia Ann "via Stork Air Express" on September 7. The Schleiffarth's new address is 2719 Olive Street, St. Joseph, Missouri.

1945. *Edwin O. Berreth* has moved from Tomah, Wisconsin, to Lake Edge, Madison, Wisconsin.

1945. *Ernest Grant* is now located at Hancock, Michigan. He was formerly at Minneapolis, Minnesota.

1945. *Bob and Helen Grant* notify us that their son Douglas has a new playmate. His name is David Edward, and he was born September 4.

1945. *Lauren H. Messersmith* has published a handbook entitled *With a Desire To Help You* in which he gives his ministerial counsel

concerning the meaning of death and the arrangements for a Christian funeral. He has made use of the material of his B.D. thesis in the preparation of this excellent guide, which should give much practical help at a place where it is greatly needed.

1945. *Louis G. Poppe* has moved to Emerald Grove, Wisconsin.

1945. *Leon Thomson's* new address is Canton, Illinois.

1944. The *Franklin Elliotts* have a son, Kent Howard, born on March 17. Their daughter, Lynn Marian, will be two years old in December.

1943. *Gordon and Betty Baker* report the birth of their second child, Margaret Ann, who was born on August 26.

1943. *Jordan D. Cole*, after three and a half years at Dille Cooperative Parish, LeRaysville, Pennsylvania, has moved to Brokenstraw Parish, with churches at Columbus, Spring Creek, and West Spring Creek, Pennsylvania.

1943. After five years in Costa Rica as missionaries, *Ralph and Florence Kesselring* are back in the States. Any mail addressed to Itasca, Illinois, will reach them. They expect to leave the country again in 1948 to take up residence in Malaya.

1942. *Karl Baehr* has become Extension Secretary of the American Palestine Committee, New York City.

1942. *Frances and Dan Genung* report the exciting event of the filming of a three-reel movie using their work in the All People's Christian Church in Los Angeles, entitled *For All People*. The picture was made by Cathedral Films using a professional cast, except for the chapel choir and the many shots of the children. The Genungs' new daughter, Linda Joy, was born in January of this year.

1942. *Marvin Halverson*, who spent several months studying in England, and then travel-

ing in Europe and Scandinavia, has taken up his duties as Director of Studies at Chicago Theological Seminary. It is good to have you back, Marvin.

1942. *Elmo Paff* has moved from Monroeville, Ohio, to International Falls, Minnesota.

1942. *Howard and Elsie Schomer* write from Chambon, France: "We have been having a series of C.T.S. reunions here recently. *Geil Duffendack Orcutt* and her husband and baby spent three weeks with us recently, and just the other night we had five C.T.S. graduates from the Collège Cévenol work camp over for a long talk. *Perry and Carol LeFevre, Philip and Phoebe Anderson, Wayne Myers*, and, to complete the picture, *Dave McGiffert*. Give *Marvin Halverson*, the "starter-offer" of our C.T.S. reunions in France, our warm best wishes. We have been hoping for some time to get *Albert Ickler* out of Germany for a visit with us, but official red tape takes a long time to unwind."

1940. *Alvin Scaff* has received his Ph.D. from the University of Texas and is now instructor in sociology at Pomona College.

1939. *Gary Bousman* sends this sketch of his recent activities: "Discharged from Army, October 1945. Called to Plymouth Church, Milwaukee, January 1946. Second son born July 15, 1946 (Ronald Lee). Chairman of Christian Education Department of the Milwaukee County Council of Churches. Teaching biblical literature at Milwaukee Downer College (one course)." Gary is the author of the sermon which the *Churchman* arranged for former Governor Harold E. Stassen to broadcast over station WOR on July 13.

1939. *Paul Folino* has resigned his pastorate in the United Church, South Chicago, and plans to return to the University of Chicago for graduate study. A serious automobile accident in September caused both Paul and his wife to be hospitalized. Mrs. Folino will be in the hospital until January.

1939. *Harry Gordon* has moved from Sheridan, Wyoming, to Naperville, Illinois.

1939. *J. Charles Mickle, Jr.*, is now co-pastor of the South Berkeley Community Church, Berkeley, California. The other pastor is Buell Gallagher. "The church is widely known as

one in which both Negro and white ministers serve as colleagues and an inclusive membership policy is practiced."

1938. *Frances Guild Barry* married William C. Barry in August, 1944. The Barrys live at 663 Alexander Street, Glendale, California. They have an eighteen-month-old daughter, Mildred Joyce, and have joined the Congregational Church of which *Jesse Perrin* (1929) is pastor.

1938. *Elmer Freeman* is resigning his pastorate in Menasha, Wisconsin, to take a position with the Committee on Evangelism and Devotional Life. Headquarters will be in Chicago.

1938. *Ralph D. Hyslop* and his wife, Betty, have had a most eventful year. Ralph's Ph.D. was conferred by the University of Edinburgh on July 4. He has resigned his position with the Division of Christian Education and begins his work this fall as associate professor of historical theology and Christian nurture in the Pacific School of Religion. Ralph attended the Oslo Conference as coordinator of Bible study. A son, Bruce Douglas, was born in February.

1938. A note from *Florence and Edward Manthei*, dated September 19, reads: "Big news!!! Carl Frederick arrived today from the Cradle! He is two months old and is never still a minute. Has dark hair and is very cute."

1937. *Homer Milford* has been recalled to regular Army service as a chaplain.

1937. *J. Winston Pearce* has been granted a sabbatical year for study and travel by his church (First Baptist) of Durham, North Carolina. The leave was granted as an expression of appreciation for his service and because of the belief of the church that in this way it can support and develop a more adequate training for the ministry. Other churches please copy!

1937. *G. Dewey Wigfield* has gone from the chaplaincy to Second Congregational Church, Toledo, Ohio.

1936. *William Halfaker*, pastor of the Morningside Congregational Church, Minneapolis, Minnesota, is president of the Minneapolis Ministerial Association.

1936. *Charles M. Kwock* has moved to the First Chinese Church of Christ, Honolulu, Hawaii.

1936. *Bruce Masselink* has been elected to the Board of Education of Burlington, Iowa.

1935. *Fred Luchs'* sermon, "It Happened on Main Street," was printed in the *Pulpit*, August, 1947.

1932-33. *Joseph Cleveland* has moved from Park Church, Greeley, Colorado, to Second Congregational Church, Rockford, Illinois.

1933. *Peter Jansen*, who has been for five years minister of Christian education for the Congregational Churches in Southern California, is now minister of education of the Pasadena Congregational Church.

1933. *Sam T. Lenters* has moved to Webster City, Iowa, from South St. Paul, Minnesota.

1932-33. *Leland W. Mann*, pastor of the Congregational Church in Grinnell, Iowa, has received the degree of Doctor of Divinity from Grinnell College.

1933. *Verdette Walters* has been recalled to the Army chaplaincy at Fort Belvoir, Virginia.

1933. *Eugene Clyde Weafer* has become director of public relations of Blinn College, Brenham, Texas.

1932. *W. Kendrick Grobel* has left the church at Randolph, Vermont, and will teach New Testament in the School of Religion at Vanderbilt University. Ken was one of the lecturers on the Deering, New Hampshire, faculty during the past summer.

1932. *Vairanapillai M. Samuel* has published a book entitled *Are We Two Nations? Nationalities in Indian Politics*, which has been enthusiastically received for its scholarship and for its objective and impartial analysis of the Indian situation. Copies may be secured from Dr. Bob Bone, University of Illinois, Urbana, Illinois, at \$4.00.

1932. *Walter Horace Upton* received the degree of Doctor of Theology from the Iliff School of Theology in June.

1931-32. *Carl Herman Voss*, extension secretary of the Church Peace Union, is the author of a thirty-two-page pamphlet, *Answers to the Palestine Question*. For free copies write to the American Christian Palestine Commit-

tee, 41 East Forty-second Street, New York, New York. Carl and his wife are at present on a trip to Palestine and to South Africa.

1929-30. *Robert Jones* has been appointed acting chief of the Division of Labor and Social Information of the Pan American Union. He represented the Union at the Sixth International Conference of Labor Statisticians in Montreal and is delegate to a similar conference in Washington this fall.

1929. *Ray Barber* is now minister of the First Congregational Church of Gary, Indiana. Address: 478 Van Buren Street.

1929. *Ivan R. Smith* was twice guest minister at the United States Military Academy during February.

1928. *Howard Stone Anderson* has left the church in Washington and is now minister of the United Church (Congregational) in Bridgeport, Connecticut.

1927. *Raymond K. Oshimo* has written of his experiences with his family through the war. The letter includes the sad news of the death of his youngest child. Other C.T.S. alumni and friends from whom greetings have been received during the year are *Ernest Shimzaki* ('27-'29), *S. Nakagi* (Sum. '31), *Tom Yamazaki* ('36-'37), and *A. Takagi*.

1919-20. *John Bockoven* has moved from St. Charles, Illinois, to Frankfort, Michigan.

1917. *Frank L. Meacham*, who went to Africa as a missionary in 1921, has returned to the East African Mission, South Rhodesia, after a furlough in the United States during which he attended the General Council, spoke in the Middle West and in New England, and taught a course on Africa at LeMoyne College, Memphis, Tennessee.

1916. *Matthew Spinka* received the degree of Doctor of Theology from the Jan Hus Protestant Theological Faculty in Prague, Czechoslovakia, during his two months' stay in Prague in 1946.

In Memoriam

1889. *Charles Andrew Greenlees* died at his home in Temple, Oklahoma, March 22, 1947. He was born in Ottawa, Illinois, July 13, 1863.

He graduated from Washburn College and later took an M.A. degree from the same school. After a year of further study at Yale, he entered Chicago Theological Seminary and completed his work for the B.D. degree. He served churches in Kansas, Oklahoma, Missouri, and Colorado. On February 27, 1888, he married Henrie Elta Ball. The ceremony was performed by Dr. G. B. Wilcox of the Chicago Theological Seminary. Mrs. Greenlees has written a beautiful tribute to her husband in which she speaks of the blessing of the fifty-nine years of married life which she shared with him.

1931. *Masao Morikawa* died April 23, 1947, in the hospital at Kyoto, Japan, of heart dis-

ease and complications brought on by overwork in his responsibilities at Doshisha University. This tragic news has saddened his many friends here who remember his quiet, attractive personality and his scholarly ability. He was born February 17, 1899, in Japan. In addition to his B.D., he held degrees from Doshisha and the University of Chicago (M.A., 1932). He became assistant to the president of Doshisha in 1932. The funeral was held in the chapel of Doshisha Theological School. Mrs. Sachi Morikawa writes that she and the children are well. She has gone to Yokohama, where she has a teaching position. Address: Mrs. Masao Sachi Morikawa, Care of Mr. Joji Maruyama, 127 Yamato-machi, Nakaku, Yokohama, Honshu, Japan.

TO THE ALUMNI

THE COMING MINISTERS' WEEK will mark a new departure in the organization of the Alumni Association. Reports from specially organized committees will be presented, including the introduction of the Executive Secretary of the Alumni Association, the proposed constitution, and plans for regional organizations. We urge all alumni to be present at this time to vote in setting up this new structure.

NELS F. NORDSTROM

President, Alumni Association

BOOK REVIEWS

CHRIST IN THE DRAMA

*By Fred Eastman. Macmillan, 1947. 174 pp.
\$2.50.*

I have already complained to the author that this book kept me awake a night. I imagine it had the same stimulating effect on the students of Northwestern University, where its chapters were delivered as lectures.

Nothing pedantic, the book moves in a free and easy style, is replete with widely representative selections from the field of drama, and is frankly slanted toward those looking for practical help in the field of church dramatics and pageantry.

The author's beginning colloquy with the returned spirits of Aeschylus, Shakespeare, and Mr. Lucre, cynical and worldly wise theater manager, defines his task and sets proper safeguards about it. It is evident that Dr. Eastman is not trying to prove that the playwright has been or should be either theologian or preacher. However, he shows that from the earliest beginnings the stage has not only reflected life but illuminated it and that the influence of Christian culture has been definitely felt, especially when the play dealt with the spiritual and psychological problems of the human soul and with the larger problems of human society.

His six chapters swiftly cover the whole field of the drama, and he brings informative and entertaining discussions of representative works in five time periods: "The Drama before Shakespeare," "The Influence of Christ in Shakespeare's Plays," "From Shakespeare to Shaw," "Other Modern British Drama," and "Modern American Drama." Chapter VI deals with drama in the church, about which few people are as well qualified to write as the author of this book.

I have not been much of a theater addict, due perhaps to the lingering Puritan strain in a Methodist background. My experience with the drama has been more through its conventional treatment in the universities. Dr. East-

man's book really surprises me with the great number of his representative plays that I have enjoyed and profited by.

Perhaps the most entertaining bit in the whole book is the rollicking portrayal of Adam and Eve, with the author and Mrs. Eastman in the principal roles, and Arthur, age four, as the serpent, and Richard, age six, as God and the stage director.

The church is greatly indebted to Dr. Eastman not only for this volume but for his notable work in the area of religious dramatics over the years. A playwright of repute he has pioneered the teaching of dramatics as part of seminary training, has encouraged amateur performance in the churches locally and nationally, and has been a vigorous critic of Hollywood.

GEORGE M. GIBSON

Boston, Massachusetts

WHAT MUST THE CHURCH DO?

*By Robert S. Bilheimer. Harper, 1947. 148 pp.
\$1.00.*

The usefulness of the "Interseminary Series," of which this is the crowning summary, will not end with last summer's fruitful conference of theological students at Miami. I predict that hundreds of adult groups in our churches who are earnestly seeking spiritual stimulus, enrichment, and insight regarding the Christian faith and life today will make these five volumes the basis of solid study and discussion. Thereby they can test and enlarge their knowledge about the church and standardize their own attitudes on the issues we all face.

Mr. Bilheimer's brilliantly conceived and well-documented phrase "the ecumenical reformation" bids fair to achieve a permanent place in our Protestant vocabulary.

ARTHUR CUSHMAN MCGIFFERT, JR.

GOD'S BOYCOTT OF SIN

By Rachel H. King, Fellowship Publications,
1947. 122 pp. \$2.00.

The bizarre title hardly does justice to this boldly provocative little book. The subtitle describes it more accurately: "A Consideration of the Doctrine of Hell as Related to Pacifism." Basic to the author's thought is the conviction that men are, first of all, citizens not of this world but of a larger and eternal community of God. To God men owe highest allegiance and obedience. When men refuse to obey him, they separate themselves from him and his eternal community. That separation is hell. As for religious pacifism, it, too, is founded upon the concept of God's uncompromising righteousness and men's duty to obey him and to use his methods, not the world's methods, to achieve righteous ends. "War is to be avoided," Miss King says, "not because it involves pain, but because it leads away from the eternal security." After building her argument on these premises, she adds a final chapter recounting briefly her personal experience of conflict with God—a conflict she finally resigned "before God would break me down mentally without any sentimental hesitation." It is the most human and winsome chapter in the book. Like the earlier ones, it is permeated with her belief in God's holiness and his opposition to sin, including the sin of war.

Stimulating throughout, and frequently brilliant, the book should prove of genuine help to all who seek guidance in constructing their personal theology and in making their most important ethical choices. To this reviewer it is marred here and there by the author's too great dogmatism in asserting what God does and will do. More humility at such points would have caused less questioning. Nels Ferré contributes a nine-page introduction.

FRED EASTMAN

IT SO HAPPENED

By Muriel Lester. Harper, 1947. 240 pp. \$2.00.

The cheerful and dauntless traveling secretary of the International Fellowship of Reconciliation here records vividly her adventures of body and soul during the war years. Busy years, they were, and fraught with danger, for she visited the worst trouble spots in Ger-

many, Austria, India, Palestine, Latin America, and other countries as well as the United States, France, and England. Wherever she went she bore witness to her conviction that war is a renunciation of the teachings of Christ and a denial of man's brotherhood. She preached peace on the frontiers of war. This naturally got her into trouble with the military of all countries and especially with the governments of the United States and Britain. Result: internment in a concentration camp in Trinidad for about two months and a few days in Holloway jail; also, some of the most exciting parts of her narrative. Nowhere does she try to persuade the reader to pacifism. She simply tells the story of what happened to her between Christmas, 1937, and July, 1946, and describes graphically her travels, the conferences she attended, the people she met—the famous and the lowly—the sufferings she observed and sometimes shared, and the attempts made to alleviate that suffering. Her vitality of mind and spirit radiates from these pages. The reader would be dull indeed who did not find his own spirit refreshed by reading them.

FRED EASTMAN

THE BIBLE TODAY

By C. H. Dodd. Macmillan, 1947. 168 pp. \$2.50.

There is a unity to the Bible—a biblical world view and history myth capable of providing our day with a satisfying interpretation of historical events and of setting in motion new and powerful historical forces. By "living ourselves into" biblical history (through sacrament, gospel, and action) we shall find meaning for our lives—for the biblical story of history is the story of Everyman. As pastors, we can offer our people membership in "one timeless community running through history, but transcending it" and a task defined by an understanding of their history.

Thus the chapter on "The Bible and the Historical Problem of Our Time" seems to be the central contribution of this book. The four opening chapters interpret the whole biblical story from this viewpoint, summarized in a treatment of history as revelation.

Educationally it can be established that the possession of some dramatic myth of history,

which puts all together the long story and convinces us that we are in the midst of a concrete living process that is determining events, is a necessity for both personal and community life. (I should prefer to call it "life-space myth.") Dodd and those who follow him believe that an intellectually sophisticated, revised version of the orthodox interpretation of the biblical world view will provide that for modern man. The argument in this book is persuasively set forth. One profits both religiously and intellectually by reading it.

The thoughtful reader should ask himself some questions. Does the myth of history here presented fit in with the present intellectual world, or is it too medieval and of a symbolism inadequate to the complex clash of world cultures today? Granting the strength and power of great history myths—such as the Nazi, the Communist, that of the Japanese emperor, the classic Catholic and Protestant myths—is not the possession of such a myth the source of their abiding menace to mankind? Particularly when combined with the viewpoint that the action and *interpretation* of a historical event are both *given*? (Surely man's thinking enters into all interpretation, and succeeding generations have a right and necessity to reinterpret and to show that people in an earlier age had inadequate tools for comprehending and limited perspectives.) Does the doctrine of "The Word" confuse or clarify the nature of God?

Some years ago, Charles Clayton Morrison called liberal religion's attention to the necessity of establishing a worship cultus if it were to survive. Books such as the present one point to the imperative necessity of establishing a history myth and world view. On that task ministers and seminaries must now work with vigor. Read this book and get spurred into action.

ROSS SNYDER

THE PASTOR AND THE CHILDREN

By Mildred M. and Frank Eakin. Macmillan, 1947. 182 pp. \$2.00.

We have reason for grave doubts whether the Protestant churches will ever become *teaching* churches; whether enough people are more than superficially concerned about the next generation of children and church members;

whether enough pastors can see themselves as executive heads of great educational institutions for children and adults and of "normal schools" for teachers and leaders.

The Eakins believe that the pastor (and new training in seminary) is the hope that the "teaching church" may happen for children. They have tried to help him enter into the world of concern for child persons and into the experience world of boys and girls.

A theory of Christian education which is "an implemented gospel" emerges out of the incidents and viewpoints which are reported from Mrs. Eakin's living with her pupils in church school and weekday church school. Be sure to get this viewpoint, the many practical suggestions on how to run a church school—its curriculum and teachers. Read particularly thoroughly the chapters "Should Johnny Go to Church?" and "Children, Church and the Nation's Cleavages."

We will use the book in the Seminary course on "The Educational Program of the Church." If only you could observe Mrs. Eakin living with children, you would know how important this book could be to you.

ROSS SNYDER

LIVING MEMORIALS

By J. Randolph Sasnett. Abingdon-Cokesbury, 1947. 192 pp. \$2.50.

This is an excellent book for churches desiring to beautify their sanctuaries, increase their revenue, or establish an endowment, with special emphasis on the spiritual value of gifts honoring both the living and the dead. There is a priceless foreword by Bishop James C. Baker, who says: "The quality of men and women—and nations—is made known by the memorials which they cherish and perpetuate." The book is well illustrated and outlines techniques for securing memorial gifts and bestowing suitable recognition on the donors. Through long experience in the pastorate, and with good success in establishing memorials, the author is well qualified to present this timely message. The book closes with legal forms providing for gifts and bequests, counsel on tax exemptions, a sample brochure for setting up a living-memorials foundation, source material, poetry for dedicatory services, and a rich bibliography

on the work of the church, stewardship, and memorials.

ROBERT CASHMAN

HOW TO INCREASE CHURCH INCOME

By Weldon Crossland. Abingdon-Cokesbury, 1947. 150 pp. \$1.50.

The author, minister of Asbury-First Methodist Church, Rochester, New York, writes from his own successful experience in financial achievement. His basic theme is Christian stewardship, beginning with the training of children. Almost every need of church finance is covered. Each of the nine chapters begins with a list of the basic principles to be treated and ends with pertinent financial "Questions about Your Own Church." The author combines the best techniques from hundreds of enterprising churches with numerous letters, pledge cards, publicity, and other helps for the consideration of responsible committees. The book is excellent for ministers and laymen alike.

ROBERT CASHMAN

RELIGION: ITS FUNCTIONS IN HUMAN LIFE

By Knight Dunlap. McGraw-Hill, 1946. 362 pp. \$3.50.

Before going to his present post at the University of California at Los Angeles, the author was professor of psychology at Johns Hopkins University. Through the years he has been interested in the psychological explanation of religion. This work is an attempt, first, to produce a satisfactory definition of religion; second, to trace religious concepts and practices back to their origins; third, to describe the evolution of divinities; fourth, to determine the relationship between certain desires, symbols, praxes, rituals, and religion; and, finally, to present the changes in the functions of religion and to predict the future of religion in civilization. The author has high regard for the work of Reinach, Frazer, and others, and he knows the Greek classicists where these touch on religion. The field of knowledge which this volume compasses is vast.

I should like to give several intriguing quotations: "Psychoanalysis, which is really a praxis varying from common sense to sheer magic, with no scientific foundation whatever,

has had a great and profitable vogue" (p. 39). "It is notorious that the attempt of Freud and others to construct a psychology of the abnormal mind in ignorance of normal psychology has been a ghastly failure. The attempt to arrive at a psychology of religion by proceeding from the abnormal alone was doomed inevitably to the same failure" (p. 48). "This ritual [i.e., human sacrifice, on erecting a building] persists in an attenuated form as the ceremonial laying of a cornerstone, which has degenerated into a rather stupid mummerly but furnishes opportunity for lengthy orations. Someone has said that instead of immolating a single victim, a whole audience is victimized" (p. 189). In the chapter on "Sin," the author would have us move away from its negative concepts (which the church has emphasized to keep its members loyal to it) and then adds: "The Protestant church has shown a greater tendency to go along with civilization, dragging back somewhat stubbornly, but nevertheless moving forward" (p. 248). Considering the matter of ministers' counseling maladjusted people, the author says: "We find the ministers handle these cases well, after they have had some experience, and that the 'patients' fare better in the hands of ministers than they do in the hands of psychiatrists" (p. 268).

At times the author errs in his judgment of organized religion (he misses the mark on pacifism), but on the whole his views are based on wide knowledge of both psychology and religion. I cannot refrain from one more quotation, at the end of the book: "It seems strange that man should begin as a babe with no knowledge; progress through childhood and youth into adult life, learning much; continue adult life, still learning; and, when the results of learning have attained their greatest importance, cease to exist. . . . If death ends all, then the endless succession of generations of human beings is a cosmic joke" (pp. 343-44).

MERVIN M. DEEMS

WORLD CHRISTIANITY

By Henry P. Van Dusen. Abingdon-Cokesbury, 1947. 302 pp. \$2.50.

The author, widely known as one of the leaders of the ecumenical movement, discusses

world Christianity (except Roman Catholicism) "Yesterday, Today, and Tomorrow" from the standpoint of missions and unity. In the particularly involved problems of the ministry and the sacraments he calls for comprehension and mutual recognition. He points out the grave weakness of the ecumenical movement (i.e., that it has been kept as a project among leaders) and calls for revival on the basis of reunion. If William Adam Brown's *Toward a United Church* is the history of modern ecumenicity, Dr. Van Dusen's book is its theology.

MERVIN M. DEEMS

GOD IN HISTORY

By Sherwood Eddy. Association Press, 1947. 283 pp. \$2.75.

Is God in history? The four principles of justice, brotherhood, liberty, and love are the criteria upon which this question is answered. Five civilizations—Ur, Egypt, Palestine, Greece, Rome—flowing together to make our current Western culture, are judged in the light of these four tests. God is found throughout history, in nature and in human events, and is no less present in our day. Faced with the problem of power politics exhibited by the two greatest nations of the world, the author claims for Russia notable advance toward the ideals of justice (economic) and brotherhood and for the United States outstanding progress toward liberty and freedom of religion. Evidently God is at work in both nations, and each needs the other to complement its attainments.

This book confronts us all with the question, "Is God in history?" and if so, *how?* Dr. Eddy has one answer, though at times the solution is not crystal clear. We may disagree radically with the author's thesis, but we ought to know it, and we must face the question.

MERVIN M. DEEMS

DANIEL COIT GILMAN

By Abraham Flexner. Harcourt, Brace, 1946. 173 pp. \$2.00.

Johns Hopkins left a sum of money to found a university. Daniel Coit Gilman had his own ideas of what a university should be and thus became the "creator of the American type of

university," as the subtitle says. The author, a graduate of the university whose first president is the subject of this volume, has done a notable service to educators in recalling at this time the sorry plight of graduate study just seventy years ago. Gilman believed that a university should be founded upon able and promising scholars for the purpose of research. How amazingly successful he was in carrying out his project is known by all Hopkins men, for he and his faculty actually changed the course of graduate work throughout the country. One of the values of this book is that the author permits Gilman himself to shine through the pages to the extent that we see his objectives and his burning zeal in accomplishing them.

MERVIN M. DEEMS

THE LUMINOUS TRAIL

By Rufus M. Jones. Macmillan, 1947. 165 pp. \$2.00.

"It seems as though in a marked way and to a peculiar degree the Life of God—again humanly revealed—has broken, like a vernal equinox, into the lives of men and into the stream of history. A new installment of life and power has burst into the world, like a mutation that changes the old level forever" (p. vii). The author has given his life to studying the mystics. In this book he portrays the central message of a few of those Christian saints who have lived the everlasting *Yes*. Paul, John, Clement of Alexandria, Hugh of St. Victor, St. Francis, St. Catherine of Siena, Erasmus, Denck, Franck, Costellio, Camillo, Boehme, Everard, Law, Bushnell—are all here. Do not miss the last chapter ("Of Such Is the Kingdom of Heaven"), which may reveal why Rufus Jones has meant so much to the warm, pulsating, illuminative stream of Christianity these last three decades.

MERVIN M. DEEMS

THE AFFIRMATION OF IMMORTALITY

By John Haynes Holmes. Macmillan, 1947. 75 pp. \$1.50.

"Man's immortal hope" is consonant with human nature and with the universe. Indeed, only as man is regarded as spirit and only as spirit survives is there any sense to the cosmic

process. Our modern mood would demonstrate reality by statistics whereas a firmer proof engages the ideal, the spiritual. This book, an exquisite essay, is the Ingersoll Lecture for 1946 at Harvard.

MERVIN M. DEEMS

THE MODERN PARENT AND THE TEACHING
CHURCH

*By Wesner Fallaw. Macmillan, 1946. 228 pp.
\$2.50.*

The author has recently moved from the position of director of religious education in the Winnetka (Illinois) Congregational Church to that of associate professor and head of the department of religious education at Andover Newton Seminary. The book deals with an important phase of the general area of methods of enlarging and improving the educational work of the church. There is a definite reflection of the progressive church and community in which the writer has recently worked. The special technique to which attention is directed is the organization of "family units."

Dr. Fallaw shows almost cynical discontent with the status quo in his varied references to existing conditions in religious education. He points to faults in biblical, theological, and ethical teachings at all age levels. He finds parents and teachers unqualified for their roles as teachers of religion. While he is not an extremist picturing everything as "hell bent," he does find that most people are "tuned to secular rather than sacred wave lengths." He feels that any satisfactory change must come through parents taking responsibility in the home, keeping intelligent in a vital church program, and sharing in cooperative community planning.

When it comes to specific suggestions for implementation of his ideals, the author tends to elaborate the mechanics of a program rather than the content. He dots every chapter with the word "Christian" but does not give the needed meanings for guidance in educational procedures. One or two concrete illustrations reveal the difficulties in the way. An attempt to develop a Christian attitude toward Negroes runs into residential suburban prejudices and is hushed. A compensatory move toward Japanese-Americans finds outlet in gifts to some in

an internment camp. Desires for theological "new orthodoxy" and protection against naturalism are shown in repeated emphasis on faith in "the God revealed in Jesus Christ," but there is a persistent vagueness in use of the terms. Biblical knowledge is given a high rating, but there is no indication as to why or on what graded basis. Inconsistently, there is a recognition that there must be a "life-long quest for the meaning of the scriptures and the meaning of God," and yet indoctrination is used to gain verbal conformity to orthodox patterns. Parents are urged to depend upon the church for guidance, but it is uncertain as to whether the leaders are ready to give the needed critical creative teaching. Perhaps there is a need for research in religion similar to that going on in other areas. A physicist recently said of a piece of work on which millions are being spent, "We have many customs for which we have no intelligent reason, and we believe research will help us to understand and improve what needs to be done."

ERNEST J. CHAVE

THE MEANING OF EXISTENCE

By Charles Duell Kean. Harper, 1947. xiv+222 pp. \$3.00.

This book is solid reading and clear writing. It calls for reconstruction on all levels of experience: the historical, the intellectual, and the existential. The last, in which "man comes to grips with the problem of his own meaningfulness" (p. 89), is fundamental. Christianity can guide reconstruction at this level—and, through it, at the others—if it is understood existentially, that is, mythically. The meaning of the Christian myths is stated, and their relevance for the desperately needed reconstruction is set forth. The work is closely reasoned and well structured. Here one can come to terms with an elusive position.

GEORGE GORDH

THE MODERN MESSAGE OF THE
MINOR PROPHETS

*By Raymond Calkins. Harper, 1947. 205 pp.
\$3.00.*

This is a book by a preacher for preachers and well deserving commendation. It brings

encouragement and hope in a time when competence in the biblical languages has largely faded from the ministry and competence in the Bible is at a low ebb.

The author makes no claim to firsthand critical scholarship but confesses fully his dependence on certain standard works. This unfamiliarity with the large bulk of current critical literature manifests itself at a number of points. More serious, however, are certain deficiencies of exposition. There is nothing about the socioeconomic issues of Amos' time, which surely offer rich possibilities for a "modern message"; an understanding of the basic thinking of Baalism is lacking, once again to the loss of modern relevance; the theophany in Habakkuk, chapter 3, is ignored, notwithstanding its immense religious significance; the high ideal of the priesthood voiced in Malachi, chapter 2, likewise receives not a word. Nonetheless, it is a good book which richly rewards study.

WILLIAM A. IRWIN

SEEDS OF REDEMPTION

By *Bernard E. Meland*. Macmillan, 1947. 162 pp. \$2.50.

This book is not easy going unless you are accustomed to reading Whitehead or Dewey for relaxation. But it is a rewarding book to ponder, nevertheless. Underline the parts you find clear and stimulating, and you will discover that, in spite of the less intelligible portions, you have a residue of pure gold.

It really represents a forward-looking neo-modernism to counterbalance the backward-looking neo-orthodoxy so widely popular today. "Each generation must produce its own St. Thomases, its own Luthers and Calvins. They must be people of their time, immersed in the tensions and struggles and joys of the existing crisis." The poet-metaphysician-author really lives up to this!

ALBERT W. PALMER

Los Angeles, California

HERALDS OF GOD

By *James S. Stewart*. Scribner's, 1946. 222 pp. \$2.50.

Those who face a Sunday dead line every week ought never to tire of books on preaching,

for, as Dr. Stewart, of Edinburgh, with becoming humility writes: "No man knows how to preach." Yet he must ever be learning.

Dividing his material into five chapters on the preacher's "world," "study," "technique," and "inner life," he shares with the reader the fruits of a scholarly mind and ripe experience. Chapter 1 analyzes with rare insight the paradoxes of the modern mood. In his discussion of the inner life of the man-in-the-pulpit, he frankly recognizes the pitfalls of this man's position and sets a high standard for his integrity of heart and spiritual fitness for his high calling. Throughout the book there glows the fire of conviction, revealed in the title, that the preacher is to be a "herald of God," uttering not his own opinions, setting forth not his own ideals, but declaring "the mighty acts of God."

One who has never heard him preach can tell from the beauty and aptness of his words and the almost breathless urgency and impassioned appeal of his message that this Scottish preacher's reputation for eloquence in the pulpit is well merited.

CHARLES HUBERT STEM

Chicago

GROUP PROCESS IN ADMINISTRATION

By *Harleigh B. Trecker*. Woman's Press, 1946. 127 pp. \$2.75.

The thesis of this book is that our understanding of social work administration has now developed to the point where we "identify administration with *process* rather than *techniques*"; where we see administrative function as "*responsibilities widely distributed* in contrast with *authority centered in one individual*"; and where administration is regarded as "*an inherent part of the whole social work process rather than merely a tool, adjunct or facilitating device.*"

The author connects his thesis with staff relationships within the agency, board relationships, and those between agencies. He suggests ways of evaluating group processes in administration, looking toward the development of leadership "of a continuously helpful kind so that all persons engaged in the manifold workings of the agency may advance the

agency to ever more significant service and accomplishment."

Although the book is written for social workers, it has much to offer to ministers, for the church no less than social agencies is in need of cooperative planning. The volume is a helpful corrective to many of the earlier books on church administration, which were authoritarian in outlook and written from the big-business point of view.

Within the limits of his field Mr. Trecker has made a real contribution to the literature of democracy.

CLIFFORD MANSHARDT

Chicago

THE SOURCE OF HUMAN GOOD

By Henry N. Wieman. University of Chicago Press, 1946. 309 pp. \$3.50.

This is the book for which many of us, especially Professor Wieman's former students, have been waiting a long time. Now that it has come, one reader at least must confess a mingled attitude of satisfaction and disappointment regarding it. Indeed, the reaction of even the most sympathetic reader could scarcely be other than mixed, since there are so many strands, stresses, and colors in the book that no one reader could possibly assimilate and do justice to them all.

The Source of Human Good is a book of startling and confusing contrasts. In it is some of the most abstract (theoretically precise and clear) writing which Dr. Wieman has ever done. We shall not even attempt in this brief review to digest or estimate the significant theory of value which is the intellectual backbone of the book. What makes it particularly difficult to do so is the fact that the analysis of value is interwoven with long passages of impassioned and eloquent appeal. The effect of the whole is to make the reader at once intellectually exhilarated and emotionally groggy. Dr. Wieman is acutely aware of what he terms the "human predicament," and in an exciting second chapter he opposes religious faith to technological efficiency, to despair, and to the sum of human knowledge in an almost neo-orthodox critique. But he is also most eager to show that there is an answer to this predicament, and he is at some pains to show the con-

nections between his answer and the historic faith of the Christian church. Here the author joins forces with those, like Brunner, who would extricate Christianity from the Greek philosophical influence and restore some measure of the ancestral Hebraic perspective. At the same time, however, he is very firm in defending naturalism both as method and as metaphysics, on which account he surely would not be welcomed as a collaborator by those neo-orthodox thinkers with whom he appears to make common cause.

It would seem to be historically evident that the sources of philosophical naturalism are not, after all, Hebraic but classical. In the modern period, too, Wieman stands with those who have been engaged in interpreting the ancient faith in terms of a given philosophical perspective, otherwise arrived at, rather than with those who, confronted as for the first time by the strange new world of the Bible, have opposed that world and its demands to all philosophies, all cultures, and all human systems and structures, even those of value, in a penetrating and radical critique.

Nevertheless, this book makes clear once and for all how sharply Dr. Wieman's thought has always differed from the liberal moralism and rationalism which have so influenced twentieth-century Christian thinking. What it does not do is to establish the connection between naturalism and historic Christian faith which its author seems to wish to make. The question of the adequacy, even the relevance, of naturalism as the philosophical vehicle of the Christian revelation is still an open one; and the burden of proof is still upon the naturalists.

Many other things, of course, might be said about this moving, disquieting, and perceptive book. It has unforgettable passages, like the poignant description of loneliness on page 63; the discussion of pain and suffering and, indeed, the whole chapter in which this discussion occurs on "Good and Evil"; and the finely written conclusion to the "Technical Postscript," which is itself a concise and careful statement of the author's basic position and which requires, and repays, very thoughtful reading.

ROGER HAZELTON

Newton Center, Massachusetts

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